

996.9  
1425

Andrew Jensen, Hawaia, May, 1895

THE

# Shepherd Saint of Lanai.



## Rich "Primacy" Revelations,

GATHERED FROM VARIOUS SOURCES AND

Produced in Historical Form

FOR THE FIRST TIME

IN THE "SATURDAY PRESS,"

Dec. 24, 1881 to Jan. 21, 1882.

---

HONOLULU, H. I.:

THOS. G. THRUM, PUBLISHER.

1882.



# THE SHEPHERD SAINT OF LANAI.

---

Priest of Melchisedec and Chief President of the  
Isles of the Sea.

---

## RICH "PRIMACY" REVELATIONS.

---

### Facts for the People.

---

We present to our readers some rare documents which will have hereafter, a historical value. Although nearly twenty years have passed since the events occurred which occasioned their composition there still lives in our midst the chief organizer and promoter of a scheme, which undoubtedly had for its object, the transfer to and settlement in, these Islands of the people known as "Mormons" or "Latter Day Saints;" a movement which would have resulted, if successful, in handing over the entire group to these peculiar, industrious and well-organized people. Why this movement failed has never been authoritatively recorded; only certain general facts and conclusions are known. That the native Hawaiians joined in considerable numbers is well known and is not surprising. That they abandoned the organization is also well known. That many of them charged the leaders of the church with deception is also well known. But the interior history of the movement, its inception in Utah, the deliberations of the Mormon leaders on the subject, the connection of Mr. Gibson as the pioneer and "inspirator" of the plans proposed and adopted, the rise, growth and decline of the scheme in this kingdom are not well known. They can be known, if the "Chief President" chose to reveal himself as he threatened to do in the *Nuhou*. It is to be regretted that the pen which could produce the fiery jargon of the "Prison of Weltevreden" persists in remaining idle on this subject. It is evident, that the wild romance drawn out in those pages of impossible incident could not be repeated here, where they would be acted before unfriendly eye-witnesses.

Every man owes something to history, and it is possible that the historical conscience may yet work in the leader of this pioneer movement of the "Latter Day Saints."

The documents which we publish give the first really authentic account of the interior life, the true "inwardness" of Mormonism in these Islands. The *Chief President* "of the order of Melchisedec"

has more than once denounced as false the accusations against himself as being a Mormon, as will be seen by reading extracts from the *Nuhou*. He has suggested a benignant community of converts on Lanai, a sweet communism of kindred souls, an altogether lovely band of red, and [one] white-skinned brotherhood, but has peremptorily and fiercely denied every mercenary motive, or even the contributions of money from the kanakas.

The documents which we publish make it quite evident that the *Chief President*, "of the order of Melchisedec" was not idiotic on the subject of "spondulix;" and however desirous he was that the Hawaiians should kneel before the Lanai Zion, he did not fail to keep the contribution box in a state of perspiration. As the venerable but sagacious negro preacher observed of the deacon's hat, as it passed up and down the aisles, "breddren, dat ar hat am de head and de tail ob de whole business."

The price of the certificates of "Archbishops" seemed to be as well regulated as the price of salt mackerel. As the *Chief President* wrote to Kou, "take good care of the money received into your hands:" "call upon the brethren to contribute to the Feast!" "Go to Honolulu and get the money of the Church in your hands!" The people responded. "Zion" on Lanai was flush. Goats were offered *ad libitum*; whether as members of the Church or otherwise, we do not know. One admirer and convert contributed a "jackass." Unlettered as he was, he evidently supposed that the *Chief President* would in the fulness of time, (when accumulations were sufficient,) mount the humble jackass and ride into the tropical "Ziou." In the letter to the Churches he goes it blind. There is no end of gush in the manifesto. "The Prophet Brigham Young, is to become as the King of Kings." "This is a time when the gentiles of America shall be swept from the face of the earth as has been foretold in the prophecies of Joseph Smith." The last census returns of the United States, show fifty million strong.

The *Chief President* was surely the victim of misplaced confidence.

"Prepare now your offerings for this work," is his epistle. In his holiest rhapsodies either in or out of the Church he cannot forget newspaper contracts or the contribution box.

"I am a child of the ocean and of God. I am not a stranger." "My heart is with the red-skinned Children of Abraham." "Like Moses shall I lead you on." It is now evident that "Hawaiian Primacy" is an old affair. It brought its being into bounds, when "Zion" was erected. But has "Zion" been discontinued? Has it gone into liquidation? It is said that fifty thousand sheep ruminant over the foundation walls of the Temple. Where is the money which the confiding kanakas gave? The *Chief President* asked them to confide in him. They did so. What did he who held the office of High Priest of Melchisedec do with it?

The *Chief President* meant "business," when he took a contract

to put up Zion on Lanai. It will be noticed that he is after the brethren of Honolulu with a sharp stick. He sometimes forgets himself, casts aside the garments of holiness and fiercely dances about with the shell-lah of cupidity in his hand.

“Such men as BRIGHAM YOUNG AND HEBER C. KIMBALL GAVE ALL THEY HAD TWO OR THREE TIMES OVER to help build up the Church in Missouri and Illinois, and now they are the RICHEST MEN IN THE CHURCH.” In a moment of forgetfulness “Zion,” and the “order of Melchisedec,” and the “Moses business,” are squelched, and the whole affair put on the basis of a financial speculation. If the reward of Brigham Young and Kimball had been that of righteousness, it would have been just but not interesting. The Chief President put the Prophet Brigham “on the make,” and calls the leaders of the faithful to stake their pile. This is not exactly piety. It has the strong flavor of a speculation, in which the poor kanaka furnishes the capital, the Chief President contributing the brains. “Becoming the richest men in the church” is a seductive way of stimulating the brethren. We notice, however, that this same incentive is not offered to the poor kanaka. Of course all could not become the richest men in the church. “My heart is with the red-skinned Children of Abraham,” but where was his hand? And where were their pockets? The list of contributions show that the Chief President refused to build up “Zion” on any “tick” basis. The Church needed a vessel: “If it takes \$600 or \$700 to buy a good vessel! do you take half, and sell or mortgage part of your property, or your sister-in-law’s?

The demands made by the Chief President for turkeys, jackasses and money were becoming too monotonous, it is fair to surmise, and the more sagacious of the Archbishops began to regard Zion, at Palawai as a scoop. We should be glad to see the letters written to the Chief by the discontented brethren. It is evident from these letters that the self-sacrificing spirit of devotion to the Hawaiian people is not a recent spurt. It commenced in the era of certificates, fowls, jackasses, money and “Zion.” Nor did it die with the dissolution of the church at Palawai. It has survived the attacks of time. Even now, as the Chief President sits down in captivity by the ruins of the Honolulu Babylon and weeps and remembers his Palawai Zion, he cannot, and does not forget that he was appointed by Brigham young, and the prophecy of Joe Smith to become the leader of the Hawaiian people.

The same indomitable spirit of love for the people which urged him then to “rake in the pot,” still keeps him on the glorious career of pity and abiding love for the red-skinned sons of Abraham.

“Put your hint into distinct shape,” cried out the defiant editor of the *Nuhou*.

Here they are, broad and distinct as his own language can make them. He refused to put himself on the witness stand then. We put him on the witness stand now. Our indictment is in his own

language, his own handwriting, over his own signature. We have in the letter written from Washington to the *New York Times* his ostensible motive for moving out with the Mormons. We have in his letters, his real motive. The motives for his Lanai scheme were for political purposes only, in 1873, he is pleased to say.

These letters, however, show a very different motive. It was a "combination" of labor and skill, without one dollar of capital," he said in 1873. "Go to Honolulu and get the money in your hands," he says in 1862. We shall leave him to reconcile his own statements.

These documents show the character of a man who has long been pushing himself to the front in public matters; of one who has tried to rise, not by lifting himself above others, but by pulling them down.

In the fullest charity we do not assail his motives. He may, surely, be what he has claimed to be, a veritable "Moses" for the red-skinned children of Abraham." We judge of men only by what they say and do. In the documents which we publish, those which purport to be signed by him were signed by him.

The other documents regarding financial relations will speak for themselves. The reader may make his own inferences. We are informed that a large number of letters and papers, of a character similar to these published were, by accident, destroyed by fire. Is it possible that the Chief President, in defiantly challenging his accusers in the *Nuhou*, confidently believed that this fire had licked up the whole, or that he who held them in trust had destroyed them at the command of the Chief President of the Islands of the Sea! It is possible that the information contained in these papers may lead to further investigation, and in the end a complete history of the Palawai experiment will be recorded.

[Extract from *Nuhou*, April 22, 1873—Walter Murray Gibson, Editor.]

"When our shepherd had established himself merely as a squatter upon the island of Lanai, and in the valley of Palawai, in December 1861, he had gathered around a company of native people, who designed to form, under his direction, an industrial organization. He proposed to establish a joint stock farm, a combination of labor and skill without one dollar of capital, and as New Year's day of 1862 approached he desired to begin the year with some planting operation."

[Extract from *Nuhou* April 18, 1873—Walter Murray Gibson, editor.]

"Our temporary connection with the Mormon Community for a political object, of which we shall give a history at our convenience is well known, and was never denied. We came here to carry out a scheme of emigration; and in this connection met assemblies of Mormon natives at Wailuku, and other points, and had various relations with them, which were satisfactorily filled on our part. We condescend to say so much in answer to certain questions; but we do not intend for one moment to place ourselves on the witness

stand to suit your humor or convenience. You hint and insinuate, but cannot make a single charge and prove it."

[The above was written in reply to H. M. Whitney's charges in the *Gazette*.]

[From same editorial.]

"Put your hints into distinct shape, and prove all your assertions; because, if you do not, we will hold you to a strict account."

[From the same paper of April 18, 1873—being the Washington correspondence of the *N. Y. Times* of Feb. 25, 1853, and copied editorially.]

"A pioneer vessel is now being fitted out to bear a Mormon vanguard to Oceanica. Capt. Gibson gives as his chief reason for taking the interest he does in Mormon emigration to Papua, or other great unoccupied island of the Pacific or Indian ocean, that such an event, the settlement of great islands \* \* \* by a race speaking our language and possessing all the arts of our civilization, must be productive of beneficial results to the civilized world."

We herewith present a number of the letters and accounts above referred to.

[Translation.]

THE CHOSEN OFFICE.

*To all men to whom this letter may come:*

This certifies that Kailihune, is a member of the *Church of Jesus Christ of the Latter Day Saints*, and is beloved and a true convert; and by this it is certified that he has been chosen to the high office of *Arch Bishop* of the church in the *Hawaiian Islands* and has authority to teach the *Gospel of Jesus Christ*, and to perform all the duties of the office to which he has been chosen.

Therefore I give our brother in love and truth this *Certificate of Election* to each one in his several callings; and that you may offer your prayers with righteousness and gladness in the Kingdom of Christ.

Written and sealed at Wailuku, Island of Maui, of the Hawaiian Islands, October 10, 1862, in behalf of the church.

[SEAL] WALTER M. GIBSON, Chief President.

J. W. H. Kou, Secretary.

There are other certificates similar to the above issued to different persons. Each certificate is signed,

"WALTER M. GIBSON,

"Peresidena Nui (Chief President).

And by "Enoch H. Kawaileolepo, or J. W. H. Kou, Secretary."

[On the back of certificate to Lilia dated Wailuku, Maui, October 10, 1861, is written in pencil as follows]:

[Translation.]

Lilia affirms that she lived here in the mauka part of Honolulu at the time when W. M. Gibson came here, and at that time she had a kuleana, a yard, and Gibson told her she had better sell the kuleana

for money and give it to him for the Church. For that reason that kuleana was disposed of by sale for \$125, and the money was all given to Gibson through the hands of Eddy. It is Eddy himself who saw this.

[Translation.]

PALAWAI, LANAI, August 17, 1863.

To J. W. H. Kou, "President of the Twelve."

LOVE TO YOU: I have ordered Kianu, the first fellow counselor of the Arch Bishop, to go to Honolulu and get the money of the Church in your hands. He takes with him a certificate for L. Kaka. Kaka should come at the time of the Assembly to be confirmed.

We are living very comfortably at Palawai now. Deborah and Charlie are well. They are contented and do not wish to return to Honolulu. It is best for them to stay here in Zion.

I hereby command Kapo to forward to this place whatever he may have together with his statement. It is best to sell the bags in Honolulu; because the girls make a great many bags here at Lanai. Perhaps Dr. Judd will sell the bags. I do not speak of the news here on Lanai, because Kianu can communicate it by word of mouth. We both send love to Kapo, Kanamu and Kapika. I am your loving brother.

WALTER M. GIBSON.

[Translation.]

PALAWAI, LANAI, September 4, 1863.

To President Kou:

LOVE TO YOU: I wish you to send me the lease of Pohano for the kuleana here on Lanai. But first take it to the Polynesian Printing Office and have it stamped, and when that is done I will pay the one dollar (\$1). Then send it to me. Here is another thing; take good care of the money received into your hand, the money in the hands of the Bishops let them care for, and bring it with them to the Assembly.

Communicate my order that every one of the Bishops come, not one is to stay away, let them bring with them their certificates. Let the new Bishop of Waianae come also. This is my wish, and it should be carried out. With respect,

[NAME]

WALTER M. GIBSON, Chief President.

Call upon the brethren to contribute for the Feast of the Assembly. My wish is that it should be a great and a good feast.

W. M. G.

[Translation.]

PALAWAI, LANAI, August 27, 1863.

To President J. W. H. Kou.

LOVE TO YOU: I have received the money at the hand of Keanu, agreeable to your letter. If there is any money remaining, collect it, and bring it with you at the Assembly which is approaching. "I commanded you to go to Kauai, to Keanu, do not go now, stop," do

the duties on your Island. Stir up the converts to build the Temple; the means to accomplish which end is money.

The people to come up to this Assembly shold be the faithful ones and the willing. The weak in faith, let them stay away. Bring food (ai) with you, but there is enough meat here, sheep, goats. Bring along with you the children from seven to fifteen years old and upwards; and if the parents stay away, send the children here to Lanai; this is my earnest wish. If the converts arrive from Kauai, then take one vessel and sail to Manele. This is my command. With love also,

(Signed)

WALTER M. GIBSON,  
Chief President (Peresidena Nui).

PALAWAI, ISLAND OF LANAI, November 1, 1861.

DEAR BROTHER: We are now living comfortably on the Hawaiian Zion. I am going to apply to the Government for land for the church. Haalelea is evidently disposed to cheat the church. Lilia is with us, and we are commencing a house for her. She wants to rent her house in Honolulu. Do you see about it, and let me know if you think it can be rented; and for how much. Brother Ingraham is with us, and has been zealously helping the church in carpentering work here. Fuller has proven himself mean and parsimonious. It is not right to cut a man off for meanness; but if other good brethren, want to preserve a good spirit, they ought not to associate with a mean, poor spirited man. I have found a better spirit in every other branch of the church, than at Honolulu. You do nothing but talk and grumble in Honolulu. I am speaking of the church. There is some of the spirit of Salt Lake, on Lanai, Maui, and Hawaii. I will do all the good I can for the Saints on the Hawaiian Islands with the little money they have contributed; and then I will sail for the Malay Islands. The church needs a little vessel very much. Brother Eddy has been telling me about a sloop that is building in Honolulu, which would be just the thing we want. There are about 150 turkeys, and 300 chickens now ready to take to market from this place. There is a considerable lot of freight on Maui and Molokai, on account of the church. I want you to see the builder of the sloop, and offer him \$400 for her complete. Make the offer in your own name; and let me know what he will do. Now is the time to do something, to buy land, and get a little vessel to do the business of the church. Those who do not help when they can will loose what they hold on to so closely, and will never find a welcome among the faithful, and self-sacrificing Saints of Zion. Such men as Brigham Young, and Heber C. Kimball, gave all they had two or three times over to help build up the church in Missouri and Illinois; and now they are the richest men in the church. We have now enough money to pay for the land, that is to make up the \$500 first promised; but we have nothing to buy tools with; and grain; and above all to buy a little vessel to carry our produce. Our boats on Lanai are all broken.

There is only one now in use; and I won't venture in it; nor leave the island till we get a new boat. I like Lanai better than any other place; and will do all I can to establish the church here.

May the Lord our God give those who have some means, the spirit to employ it for the good of His church. They will have blessing and prosperity by so doing; but will come to poverty and contempt by pursuing the selfish policy of Fuller and others I could name. Your brother in the Gospel,

W. M. GIBSON.

Direct to Enoch at Lahaina for me.

PALAWAI, ISLAND OF LANAI, November 16, 1861.

Dear Brother Wing: This will be handed to you by brother Kailihune, the Bishop of this place, who is one of our best saints. I have commissioned him to go to Honolulu; and, along with you, to buy a good whale boat for the use of the church. All our boats are mere wrecks; and I do not consider it safe for any white man, unless he can swim like a Kanaka, to go in one again. I have heard that good boats have been selling at Honolulu for \$30 and even less. I hope it is so. I know that a new boat usually costs about \$100; but we are too poor to give that price. I want you to do the very best you can for the church; and spend a day or two in looking around. I hope you can get a good boat for less than \$50. I send you \$65 in cash. You take charge of it; and do not part with a cent; unless you are sure that all is right about the boat. Kailihune will sail the boat to Lanai; so it must be well provided with oars and sail.

We want very much two or three water kegs; and Talulah wants a churn. We could make plenty of butter; if we had a churn. I want you to buy some rice seed. I see that Dr. Holsteiu advertises in the *Polynesian* to sell some. You will find out by calling on Mr. Joseph Carter, who is, I think, at Whitney's book store. Buy one or two dollars worth.

I wrote to you before about a small sloop, which brother Eddy said could be bought for \$300 or \$400. He said it would be a good bargain at \$400. Now, if you think it is a good bargain at that price, all complete; and the man will sell; do you buy it; and tell the man, if he will come here he will get the rest of his money; or I will deposit it at Lahaina, with Mr. Bartow, the Custom House officer, for him. This would take all, and more money, than belongs to the church, which I am saving up for land, but we have plenty of sheep, goats, and turkeys to sell; and we could soon get the money back. The best thing for the church now, would be to get a small vessel. We could make money if we had one. Buy the sloop, if you can; buy it in your name; as you are a citizen or subject of this country; and you could raise the Hawaiian flag. If you do buy a small vessel, come down here yourself with her; and I will have some good things to tell you, which I do not wish to write in a letter. Be sure and come, if you can; and if you can conveniently, bring Kaipo with you. Now, dear brother, be up and stirring; this is a time when the

good work can be rolled on rapidly. A little money well spent now will soon make the church rich and flourishing. The branch at Wailuku gave awhile ago 47 bundles of poi; and brother Raymond now sends me word, that the brethren of Wailuku have given kalo patches and poi enough to make about 300 bundles. We need it all here; and much more. We have plenty of meat and milk; but nothing for bread. The Wailuku and Kula brethren have also given about 200 acres of land to the church, which they are now ploughing up, and going to sow in wheat; plant in corn; and some of it in rice. This looks like work; and a good spirit; something like the spirit of Salt Lake. Those who come into this Gospel work; and are free with what they have, to roll it on, will be prospered more in the end, than those who are grumbling about every dollar that goes out of their hands, and wonder what becomes of it. God loves a cheerful giver.

Get the boat, a good boat, as cheap as you can, and with what money you have left; and also if brother Brown sent the \$20 he promised, from Kauai; then buy the following articles: Some white muslin for native dresses, about \$10 worth, two water kegs, a churn, and some rice seed.

Again I repeat, buy the sloop instead of the boat; if it can be got. The boat we need; but it will not bring in any money; whereas the sloop would make money right away. I could get \$500 worth of stuff immediately to send to market; and sell for the benefit of the church; if we had a vessel of our own. Do what you can; if it takes \$600 or \$700 to buy a good vessel; do you take half, and sell or mortgage part of your property; or your sister-in-law's. You could get the money back; and more too in a month. I have about \$300 of church money; and I will put all that in a small vessel. I wish I was at Honolulu; but I cannot come now. You must think for me; and send Kailihune back with a boat, or a sloop, or a schooner. If the latter, then come yourself; and bring us two or three barrels of poi. We are all very healthy; and in good spirits. Talulah sends aloha to Kajpo, Pahana, Rebecca and to all the church. Aloha to brothers Poole and Kou, and Kianu. I am faithfully your brother in the Gospel,

W. M. GIBSON, President.

Don't spend money for anything but boat or sloop, and muslin and shoes. [The following was written on the envelope.] I forgot about tea and sugar—about \$1 worth of each; and \$1 or \$2 of good crackers. Invite brother Kailihune to stay at your house.

PALAWAI, LANAI, December 16, 1861.

*C. Wing, Bishop C. J. C. L. D. S., Honolulu.*

DEAR BROTHER: Your letter, and the money which I sent for the purchase of a boat, was duly brought to hand by brother Kailihune. We need a large boat; or a small sloop very much. The church at

Wailuku has given to the church on Lanai, enough of kalo land now full of kalo, to make about 300 bundles of poi. We have received about 100 bundles; but our best boat went under, the last trip; and we are now in a great pilikia to get our grub. The Saints of Wailuku show an excellent spirit. Besides, about 40 kalo patches, which they have given; they have also contributed horses, cattle, sheep, tobacco, fowls, mats; and considerable money. Brother George Raymond, Bishop of Wailuku; and brother Pake, Bishop of Kula, send me lists of contributions every week. I would be glad to hear from the church of Honolulu, in continuing to roll on the work, on these islands. You, as Bishop, must stir them up, about helping the centre stake on Lanai. Sister Kaipio promised to go round Oahu to collect contributions from the sisters; if she has not done so, I want her to go round, and accomplish the work she promised. I received a letter from brother Brown, who tells me that 56 have been added to the church since Conference; these added to 74 baptised whilst brother Cummings was on Kaui, will make 130 new members on that island within four months. The mission I sent to Hawaii, have recently baptised 20 at Waipio and about 30 in Kohala and Hilo. These are all new converts. We have baptised six on this island, lately. One is brother Kahalekai; who was a member of the last Parliament at Honolulu; and represented Lanai. The church is steadily increasing. You will see in the *Hoku o ka Pakipika* of Nov. 28, a translation of brother Joseph Smith's prophecy about the war in America. I want 100 more copies of the *Palapala Koho*; or certificates to be printed. I want you to ask the church to contribute the amount to pay for them. Perhaps they will print them at the *Polynesian* office for the same they charged at first, \$3. At any rate, get them if they cost \$5. Now I don't want you to furnish this money. I did not think about them when you had money in your hands; or I would have ordered them then. A great many are sending for their papers from Hawaii and Kauai. Have them printed as soon as you can; and bring them with you to our little Conference, during Christmas week; or send them by a faithful hand. I write to brother Kou about this; and also about a flag. You must attend to the business; and receive the money. We are all in excellent health. I never had better; and feel a good spirit. May God bless you; and all the saints at Honolulu. Your brother in the Gospel,

W. M. GIBSON.

We all send aloha to sister Kaipo, brother Pool and others—I send a copy of certificate.

ADDRESS TO THE SAINTS.—[No date given, but evidently written in 1861 or 1862. There is internal evidence that a copy of this address was sent to the twelve apostles.]

[Translation]

*To all the Saints of the Church of Jesus Christ of the Latter Day Saints on the Island of Oahu:*

FELLOW BELIEVERS GREETING AND GREAT LOVE TO YOU: I, Walter Murray Gibson, your elder brother and leader, the one appointed to be Chief Priest, and preacher also, to you on the Islands of the Great Ocean by the hands of the Prophet of God in Zion, in accordance with the direction of the Spirit of God, and the office of High Priest of Melchisedec, do now send unto you a few words regarding our works and services.

I am rejoiced at being informed by the brethren, Enoch and Kou, that your love to the Church of God has waxed strong. Your good works and several gifts are indeed like those of the Saints in the days that are past, even the Pentecost. You have in humility obtained the gifts of the Holy Spirit, as in the days of Peter and of Paul. Pray without doubting, and be steadfast and strong, and thus you shall obtain the blessings, the power, the gifts of healing and of other tongues, the spirit of prophecy, and all the gifts of the Spirit that you may walk uprightly before God and men. Now is the time when God can work great things with his strong hand. This is the time when the gentiles of America shall be swept from the face of the earth, as has been foretold in the prophecies of the Prophet, Joseph Smith. As for Zion, her time has come to be set free, and the Prophet, Brigham Young, is to become as the King of Kings. He and his followers are to be the saviours of the world until the second coming of Christ. The Temple of Jehovah is a new and glorious thing, and his High Priests shall doubtless abide when it is established. Its glory far exceeds that of Solomon's temple. You, the (red-skinned) children of Abraham have attained the joy of preparing to found the New Jerusalem.

Your joy and your faith will help you, O ye fellow believers of Hawaii, in building the glorious temple of God in these Islands of the sea. Prepare now your offerings for this work. And at the end you shall obtain high places and the office of very High Priest. And you shall also obtain all the blessings of Zion through the great things which you have before obtained. And visions shall be granted to you as to the Angels of God, and you shall obtain the glory of our elder brother, Jesus Christ. And you shall doubtless become the saviours of your (red-skinned) brothers and sisters in these Islands of the sea, and you shall doubtless become numerous among the ransomed, as has been said by the Prophets, ascend up unto Mount Zion. These things are in the teachings of the Spirit of God. The Everlasting God is now speaking to the hearts of His Children through their being chosen and through the Priesthood of His Son, Jesus Christ, as in the days old.

He is the God of this time and also of the time when he spoke

unto Moses out of the branches of the burning bush, and from the midst of thunderings on Mount Sinai. Like as when he called to the little child, Samuel, to listen to his voice, so is it now.

Therefore, now, O ye Rulers of the House of Israel, on Oahu, give heed if ye wish to live and do not act with hesitation. Stand upright then and be strong, and publish the Gospel of the Latter Day (Saints) in all parts of your Island, the Priesthood of Jesus Christ and the power of life and of death. Do you not wish to save your race? Do you not wish your brothers in Hawaii to be rescued from death? Then stand up and call loudly to them that they may be thoroughly confirmed in Christ Jesus, because of their repentance for their sins, and after that they shall enter the waters of baptism; and when they have received this they shall be richly endowed with the gifts and the power of the Holy Spirit. I am well assured of the truth of these things, and that God has the power to work great things for you by those who hold the offices of Priests of Jesus Christ, if you are strong. And he will build for you a strong kingdom in the Islands of the Sea. Make ready for your salvation and all those with you and perform the will of the Lord. Be of one mind. Trust your safe keeping one to another with all who are joined with you; confide in your Chief President, and he in the Prophet, and he again in Jesus Christ; and let us all labor together in the desire of Jesus Christ.

Our beloved brother *J. W. H. Kou* who is the President of the Twelve (Presidena Umikumamalua) in the church, and in our love and confidence, he it is who shall with his own lips tell you many new things from me. I am now preparing to go and see you face to face, (and so forth.) I am desirous to prolong the separation of the brother that he may depart and see his family. I ever remember you in my prayers and shall ever do so. My heart is with the red-skinned children of Abraham.

I am a child of the ocean and of God. It was his servant, the Prophet, who chose me to abide with you constantly. I am not a stranger. I am preparing to erect a new pillar for the church, then we, the Saints in Hawaii, shall be united in one, one beautiful branch; and the estrangement and opposition of our enemies shall not be long. But as for us, we shall be separated, because God at all times tries his saints, as he did the Children of Israel in the wilderness; as he also did your saints in America, who were driven out from Ohio, Missouri and Nauvoo. But at the present time they are prosperous and independent in Utah, which now is called Deseret.

And so will it be that you, Oh ye Saints of Hawaii, shall attain blessedness and strength when the Lord shall lead you out with Holiness into the peaceful place he has chosen for you.

Like Moses shall I lead you: Like Joshua shall I fight for you; and like Jesus, if God wills it, I will die for you.

Listen to the words of our brother *J. W. H. Kou*; he has obtained a good report and is an apostle of the church and of God. I am soon

to go unto you to tell you again of my love to you and to the Spirit of God which is one.

Now may the Eternal God preserve you and may all the blessings of the God of Israel rest upon you and your first brothers in the Priesthood, and in the covenant of Abraham and the Gospel of the Latter Day (Saints.)

I am,

(Signed,) WALTER MURRAY GIBSON,

Chief President of the Islands of the Sea and of the Hawaiian Islands, for the Church of the Latter Day (Saints.)

STATEMENTS OF CONTRIBUTORS.

[ Translation ]

I, Kaawa, have given to W. M. Gibson, 2 goats, 6 turkeys, 2 fowls, 1 plate, \$3 50 in cash. I have given half a dollar for a certificate; this has been given to buy the land Palawai, Lanai. KAAWA.

I, Kaniniu, the widow of Kailihune, deceased, we two give to W. M. Gibson 800 goats, 2 horses, 3 turkeys, \$50 in cash, \$5 for the certificate as elected Bishop. \*\$1.00 for my own certificate. All of these things have been given to buy the land of Palawai, Lanai.

her  
KANINIU, +  
mark

\* (\$100 in original.)

I, Huleia, have given to W. M. Gibson, 1 donkey, 2 fowls, half a dollar for the certificate; these are given to buy Palawai, Lanai.

his  
HULEIA, +  
mark

It is Solcmona who has given to Haalelea \$180 to buy the land Palawai, Lanai; the receipt I have put into the hands of W. M. Gibson.

Witness, J. W. PUOANUI.

I, J. W. Puoanui, have given to W. M. Gibson 1 horse, 13 turkeys, for the purpose of purchasing the land of Palawai, Lanai; \$2 in cash.

J. W. PUOANUI.

I, Solomona, have given to W. M. Gibson, 15 goats, 5 dozen turkeys, 4 dozen fowls, 2 wool blankets (hulu hulu), 1 jackass, 1 dozen plates, 1 dozen forks, 1 dozen knives, 1 sheep; for the certificates, \$2; my wife has given one dollar; these things are given to buy Palawai, Lanai; 2 wooden chairs.

H. K. SOLOMONA.

I, Makakehau, have given to W. M. Gibson \$5 in cash, \* \$1.00 for my certificate, 25 paiai sent to Lanai; these things are to buy the land of Palawai, Lanai.

MAKAKEHAU.

\* (\$100 in original.)

I, Apiki, of Maui, have given to W. M. Gibson, 60 sheep, 20 paiai, \$12 in cash, given to buy the land Palawi, Lanai.

his  
APIKI, +  
mark

I, Uhiniau, have given to W. M. Gibson, 20 sheep, 20 goats, 2 dozen turkeys, 1 dozen fowls, 50 (cents) for my certificate; these are given to buy the land Palawai, Lanai.

his  
UHINIAU, +  
mark

I, Kaaaku, have given to W. M. Gibson, 5 fowls, 10 turkeys, \$5 in cash, given to buy the land Palawai, Lanai.

KAAAKU.

I Kalili, have given to W. M. Gibson, 1 dozen turkeys, 6 fowls, \$5 50 in cash; these things are given to purchase Palawai, Lanai.

KALILI.

[Translation]

HONOLULU, OAHU, June 22d, 1862.

To J. W. H. Kou,—.

*President of the Twelve and of the Saints of the Church of Jesus Christ of the Latter Day Saints for the Church of the Island of Oahu. To the Branch Church of Honolulu with all the Branches on the whole Island:*

LOVE TO YOU AND MAY GOD BLESS YOU. AMEN: I hereby lay before you the report of my second tour among you, together with my Apostolic mission to the Church of this Island, in accordance with the instructions of the Chief President (Peresidena Kiekie) of the Islands of the Sea and of the Hawaiian Islands, begining on the 7th of June and ending on the 21st of June, regarding the receipts and expenditures, the balance in hand, etc.

From the Branch Church of Honolulu. From the Branch of Kaalaea.

June 7.—Makue, w.,.....	\$2 00	June 11—Poe, one horse.....
Namauea, k,.....	25	Branch of Laie.
Kalima, k, reported before,	25	June 19—Pres't J W H Kou 1 00
June 15—Kaakou, k,.....	25	Kalimakahi .....

\$2 75		50
		50
		50
		25
		25
		12½
		25
		12½
		12½
		\$10 50

From the Branch of Waimanalo.

June 15—Kaaea, w.....	50	From the Branch of Waiahea.
Hoopii, w.....	50	June 21—Keoni Kawaiku-
Kahele, w.....	25	muole .....
Naiwiela, w.....	25	12½
Wahinemaiakai, w.....	25	Kaaiahulu, w.....

\$4 50		12½
		12½
		12½
		12½
		\$10 87

Kaululena, w, one horse...

June 9—Expended for shoes	2 00	June 19—Kauki of Waim-	
Expended for postage.....	12 $\frac{1}{2}$	ano, (paid 24th June)..	50
Balance on hand.....	**\$ 8 87 $\frac{1}{2}$	June 21—Kaoeoe of Waia-	50
No Receipts paid in but not placed in the hands of the Apostle and the Bishops.		lua .....	50
From page 2.....	\$ 8 87 $\frac{1}{2}$	Mokulau.....	50
			<hr/> \$10 25*
		Property of all kinds two horses.	

\*Errors are retained.

This amount is what has been received by me, and has been reported, given on this Island for the good of the Church; but the property of the Church prepared for buying has not been entered here. That is left for the report of the Bishops under the President of the Twelve to the Chief President. And I am hopeful that the Saints will maintain the strength of the Church in helping to lay the foundations of the Church in blessedness, that we may be united in its Holy Kingdom forever and ever, Amen. Your Fellow Servant in the Holy Gospel.

ENOCH H. KAWAILEPOLEPO.

[Translation.]

List of names of the Converts on the Island of Kauai, April 7, 1863, with the money they have contributed to buy Palawai.

District 1.

Briona Papa, Koloa, k.....	\$2 00	Auka w.....	37
Kaula k.....	50	Kauwa k, April 8.....	50
<hr/>			
\$3 37			

From Hanamaulu District 2, April 8.

Huapipi k.....	\$1 50	Pika k.....	25
Kaleo k.....	25	Kalua k.....	2 50
Kauhelelau k.....	50	Mele w.....	1 00
Kealoha k.....	25	Puaapoupou w.....	25
Kawelo k.....	50	Lea w.....	37
Polohikau w.....	50	Wahapaa k.....	37
Kahalepaio k.....	50	Kamehaiku w.....	50
Hokikai k.....	25	Hana w.....	25
Kahuakaimi k.....	25	Kaui k.....	12 $\frac{1}{2}$
Keaumiki k.....	25	Kahoeu w.....	12 $\frac{1}{2}$
Hanakaua w.....	37		<hr/>
			\$10 75

District 3, April 12.

Kekauahelela k.....	\$1 50	Kanohuku w.....	25
Leihulu w.....	50	Lulea w, April 22.....	50
Niho w.....	25		<hr/>
\$3 00			

District 4, Waimea, April 22.

Pilipo k.....	\$1 00	Kaina k.....	50
Maikai w.....	1 25	Kaonohiuli k.....	\$1 00
Kuawiliwili k .....	1 50	Kamoku, w,.....	1 00
Keoni k.....	1 50	Kaumelieli k.....	50
Kaholoau k.....	50		<hr/>
Kaleiopuu k.....	25		\$9 00

## District 5, Kekaha, April 24.

Komo k.....	\$2 00	Kalio, w.....	25
Mahoe w.....	1 50	Nahaleaila w.....	25
Napoanu k.....	1 50	Pipili, w,.....	50
Naiokolo w.....	1 00	Leonui k.....	1 00
Ana Kuahua w.....	2 50	Nahaleuli k.....	50
Kahuakai k.....	1 00	Baulo k.....	2 00
Pohaku w.....	25	Oio w.....	1 00
Lilia Pauhalii w.....	25		
			\$15 50

## District 6, Hanapepe, April 28.

Nepai Kekuahauli k.....	\$2 50	Kaulaloa k.....	1 00
Kaohimauna k.....	2 50	Kailipau w.....	50
Kaahiki, w,.....	50	Keano w.....	50
Nawahinehula k.....	25	Kamauleule k.....	25
Kaanoaloha k.....	1 00	Kaaipuaa w.....	25
Kane, k,.....	25	Kauli, k,.....	25
Hakau, k,.....	25	Kaikioewa, k,.....	1 00
Kahalepili k.....	1 25	Keonaona, w,.....	25
Nehemia k.....	1 50	Puuhalaolu, k,.....	25
Kiekic w.....	1 00	Uha, w,.....	50
Kapuni 2, k.....	1 25	Kahimalani, k,.....	25
Mahoe w.....	25	Nakaiewalu, w,.....	25
Olioli k.....	25	Hanopaka, w.....	50
Kaiaku k.....	25	Puniai, k,.....	50
Kailiuli k.....	50	Elia Puaa, k,.....	1 00
Kamanukele w.....	25		
Kahalewai k.....	25		\$21 50

## Hanapepe, (continued) May 8.

Naliiokeaupuni, w,.....	50	Konohia, k,.....	1 00
Kahaulelio, k,.....	25	Kanaau, w,.....	50
Kaikaeka, w,.....	25	Mu, k,.....	1 00
Pea, k,.....	1 00	Kiaaina, k,.....	1 50
Mamaele, w,.....	50	Kapuni 1, k., May 18, 1863,	1 00
Kulia, w,.....	25		
Makaole, k.....	1 00		\$8 75

## Dist. 7, Kalalau, May 18, 1863.

Mokuaheka k.....	\$1 00	Kauhi w.....	75
Namanu k.....	1 00	Nahuawai w.....	1 00
Kaohenui w.....	50	Papohaku k.....	1 00
Manuia k.....	50	D. Puhipaka k.....	1 50
Kahalekai w.....	1 00	Puahiki k.....	2 00
Kahaiki w.....	25	Opulua k.....	1 00
Solomona k.....	25	Kalio w.....	50
Kaili k,.....	25	Waipoo w.....	25
Hakumano w.....	25	Poo w.....	25
Hano w.....	50		
Piapa w. ....	50		\$14 25

## District of Haena, May 23.

Pukoula k.....	\$1 50	Kahaino w.....	50
Opumomona w.....	1 00	Malule k.....	1 00
Gege Geoger k.....	1 00	Kaia k.....	50
Pohaku w.....	50	Kauka k.....	50
Kupulupulu k.....	2 00	Hale k.....	1 50
Keahiahi k.....	2 00	Mahuiki k, May 25, 1863...	1 50
Kiekie w.....	50		
			\$14 00

## District of Lumahai.

Kamakahi k.....	\$2 00	Kekuanui w.....	25
Okena k.....	3 00	Kalawaia w.....	25
Leanuenue k. ....	4 00	Kihei k.....	1 00
Kaipo Haalou w.....	3 00	Hapakuea k.....	1 50
Hoomanawanui k.....	1 00	Kauanui k.....	1 00
Kalaauhina k.....	50	Kailianu k.....	1 00
Pekuela k.....	50	Kaolelo w.....	1 00
Neau k.....	25	Kanealii k.....	50
Kapika w.....	25	Iosua k.....	1 50
Kamalolo w.....	25	Kaupehe w.....	1 00
Kanoho w.....	25	Makakoi w.....	50
Kalalike w.....	1 50	Kekoo k.....	1 00
Kealohanui w.....	1 00	Kawaa k.....	50
Kainalu w.....	50		
			\$29 00

## District of Hanalei, May 28.

Kalalakoa k. ....	\$2 50	Keonipoe, k.....	1 00
Apaiki k.....	2 00	Naohe, w.....	50
Puupoa, k.....	3 00	Kailianu, k.....	1 00
Aukai, k.....	1 00	Lolou, k.....	50
Kekoa, k.....	50		
			\$12 00

## District of Hounokekaba, June 11, 1863.

Wahahulu, k.....	\$2 50	Ikua, w.....	50
Kalua, k.....	1 50	Kukahi, k.....	1 00
Oliva, k.....	1 50	Maukoli, w.....	50
Nui, w.....	50	Kamaunapuhi, w.....	25
Palapala, w.....	50	Kanaloa, k.....	1 00
Mauoha, k.....	1 00	Kaapuwai, k.....	1 25
Nailieha, k.....	50		
Mailou, k.....	1 50		
			\$14 00

## District of Wailua, June 15, 1863.

Kalua 2 k .....	\$1 50	Keliimakapo k.....	1 00
Leiuakaui .....	1 00	Kepuu w.....	1 00
Moelua w.....	50	Papai w.....	50
Keauwiki k.....	1 50	Mukaka k.....	1 50
Pelekane k.....	1 00	Manukele w.....	50
Keliikaawale w.....	50	Puukohola k.....	50
Keawemakua k.....	2 00		
Puakalua w.....	1 50		
			\$14 50

June 24th, 1863.

These are the ones who gave to me their property to obtain money to purchase Palawai at the command of W. M. Gibson.

## From Haena.

Kekamakahi, 1 ox k.....	\$7 50	Holi k, 1 horse.....	6 25
Okena k, 1 horse.....	5 50	Keahiahi k, 1 horse.....	4 50
Kaipo w, 1 horse.....	5 75	Kupulupulu k, 1 hog.....	3 50
Puahiki k, 1 ox.....	8 50	Pukoula k, 1 deed (to land.)	
Namanu k, 1 hog.....	7 50		
Puupoa k, 1 horse.....	4 25		\$53 25

## From Hanamaulu, July 8, 1863.

Kalua Maoloha k, 4 horses	\$32 00	Kauhalelau k, 1 horse.....	4 50
“ 1 ox.....	10 00	Huepipi k, 1 horse.....	3 25
“ 6 goats.....	3 00	Pika k, 1 horse.....	7 25
“ 1 house.....	15 00	Pelekane k, deed to land...	
Kawelo k, 2 horses.....	8 50		
Heana k, 1 horse.....	6 50		\$90 00

## July 18, 1863.

From Kekaha, 4 Pawehe*		From Haena, 1 bundle	
4 mats .....	\$12 00	Olonat. ....	5 00
From Kekaha, 3 bundles		From Kalalau, 1 bundle	
Tobacco .....	9 00	Olona.....	5 00
From Lumahai, 1 bag Arrowroot.....	6 00	From Lumahai, 10 mats...	2 25
			\$39 25

## August 12, 1863.

## Those who took Mormon books at Lumahai:

Kaehuwawae k.....	\$1 00	Hale k.....	1 00
Hapakuea k.....	1 00	Mahuiki k.....	1 00
Kaaukai k.....	1 00	Keonipoe k.....	1 00
Okena k.....	1 00	Kaluna k.....	1 00
Puupoa k.....	1 00	Aumanana, w.....	1 00
Kekuahelela k.....	1 00	Aukao, k.....	1 00
Akela w.....	1 00		
			\$13 00

## August 23, 1863.

Those who took the certificates (palapala koho), a means of raising money :

Kaipo Haalou, w. Kahunamoku,.....	\$1 00	Mele, w.,.....	1 00
Kauanui, w.....	1 00	Kamehaiku, w.....	1 00
Opumomona, w.....	1 00	Polohikau, w.,.....	1 00
Kuala, w.....	1 00	Auakuahua, w.....	1 00
Mai, w.....	1 00	Naiokolo, w.....	1 00
Kalio, w,.....	1 00	Mahoe, w.....	1 00
Kaalaehaina, w.....	1 00	Kaahiki, w.....	1 00
Nahuawai, w.....	1 00	Kamanukel, w.....	1 00
		Kapalauhulu, w.....	1 00

\*A choice kind of mat made on Niihau.

† A strong fibre for making twine for nets.

August 27.

## The men who paid money:

Keahiahi k.....	\$1 00	Kapakae k.....	1 00
Pukoula k.....	1 00	Kamakahi k.....	1 00
Kapulupulu k.....	1 00	Kihei k.....	50
Hale k.....	50	Kaluna k.....	50
Mahuiki k.....	50	Puupoa k.....	1 00
Okena k.....	1 00	Apaiki k.....	1 00
Holi k.....	1 00	Kalaike w.....	1 00
			_____
			\$29 00

August, —, 1863.

## Certificates for Palapala kohono.

Kalalakoa k.....	\$1 00	Kelohanui w.....	1 00
Naehu k.....	1 00	Mu w.....	1 00
Kaohipu w.....	1 00	Kaulaloa w.....	1 00
Kalua Maoloha w.....	1 00	Hakau w.....	1 00
Kawelo w.....	1 00	Kahalewai w.....	50
Huepipi w.....	1 00	Konohia w.....	50
Pika w.....	59	Kaiahauna w.....	50
Paka w.....	50	Kapuni w.....	50
Nahale w.....	50	Kaholoau w.....	1 00
Hukikai w.....	50	Puniai w.....	1 00
Kaaialani w.....	50	Kaonohiauli w.....	1 00
Kaleo w.....	50	Geogi w.....	50
Kahalekula w.....	1 00	Kaleiopuu w.....	50
Pupulenui w.....	1 00	Kaheana w.....	1 00
Kawahapoka w.....	1 00	Kanealuhahine w.....	50
Paahana w.....	1 00	Iosia w.....	50
			_____
			\$25 00

September 4, 1863.

## The people who took Mormon books at Hanapepe:

Hakau k.....	\$1 00	September 12, 1863.
Kiaaina k.....	1 00	Those who took books at Ke- kaha.
Puhaalulu k.....	1 00	Wahahulu k.....
Kelohanui k.....	1 00	Pono w.....
Mu k.....	1 00	Popae w.....
Makole k.....	1 00	Kapo w.....
Kuohu k.....	1 00	Kalua w.....
Kapuni k.....	1 00	Mailou w.....
September 8, 1863, from Waimea.		Kukahi w.....
Kaonohiuli k.....	1 00	Kiapa w.....
Lupa k.....	1 00	Kamahine w.....
Niheu w.....	1 00	Naiokolo w.....
Kaina w.....	1 00	Paulo w.....
Kaleiopuu w.....	1 00	Napoanu w.....
Pilipo w.....	1 00	Nailieha w.....
		Ana Kauhua w.....
		_____
		\$28 00

These are the people who have given again of their property, from Lumahui.

Hapakue k, 1 horse.....	3 50	Kahanaho w, 4 fowls.....	1 00
Kanealii k, 1 horse.....	4 50	Kihei w, 1 taro patch.....	6 50
Napahi k, 1 horse.....	3 50	Kekoo w, 1 horse.....	4 50
Kekuanui w, 1 hog.....	5 00		
			\$28 50

[Translation.]

The sum total of the money from the beginning is \$475 37.

The letter "W" and "K" to the names mean (w) female, (k) male, as in the original.

The money collected on Hawaii, by K. H. Kaleohano, which was brought at the command of W. M. Gibson, and put into the hand of W. M. Gibson, for the purpose of buying Palawai, Lanai.

F'm Waipio, Feb. 1, 1862..	\$220 00	Oct. 6, 1862, Namauu.....	5 00
" " May 20, " "	112 75	" 6, 1863, Namauu.....	3 50
" Koamano, O't. 6, " "	330 00	Oct. 6, 1862, Kaloa.....	120 00
" Kohala and Waipio,		Hooliliamanu.....	18 00
Fed. 24, 1863.....	446 00	Kalua & Alohiakea.....	19 00
			**\$311 62

[Signed.] KALEOHANO.

Oct. 6, 1862, J. Keawe  
gave to W. M. Gibson \$10 00

[Signed.] KALEOHANO.

May 26, 1863, J. Keawe... 136 62

[Translation.]

June 3, 1862—Keapu, the one who took it to Gib- son.....	\$127 75	Oct. 4, 1863—Kaipo Wing took it to Gibson.....	21 75
Sept. 29, 1862—Chs Wing, H. B. Eddy took it to Gibson.....	50 75	Oct. 10, 1863—Kaholo took it to Gibson.....	4 63
Dec. 1862—Moroni took it to Gibson.....	192 00	Oct. 4, 1863—Collections taken up at a feast on Lanai for the land Pala- wai.....	59 00
April 18, 1863—J. W. H. Kou took it to Gibson...	72 00	Nov. 2, 1864—Gibson came here to Honolulu, the brethren gave him cash	10 00
April 18, 1863—Moroni took it to Gibson.....	150 75	E. H. Kawailepolepo.....	15 00
June 15, 1863—J. W. Na- pela took it to Gibson...	38 00	Shoes for Kalula, and a door lock.....	3 00
June 5, 1863—Oahalau, Lei, Maile, Kaula, Akakai..	20 75	21 Books of Mormon.....	21 00
Aug. 20, 1863—J. Keanu, took it to Gibson.....	86 43	Mar. 19, 1864—48 Bundles of charcoal brought by J. W. H. Kou.....	16 00
Oct. 4, 1863—J. W. H. Kou took it to Gibson.....	175 75	Turkeys of church mem- bers of Lanai sold by Wing .....	35 00
Oct. 4, 1863—Wahinemai- kai took it to Gibson.....	27 50	11 bundles of onions.....	11 00
Oct 4, 1863—G. Koeao took it to Gibson.....	32 50	Dec. 25, 1863—Makue.....	5 00
Oct. 4, 1863—Kapo took it to Gibson.....	35 75		
			\$1211 56

I, J. W. Kou hereby certify to this list of names, and that the  
money above stated was given to W. M. Gibson for the purpose of  
buying the land of Palawai, Lanai.

J. W. H. KOU.

\* [There is a mistake in addition here. Translator.]

## [Translation.]

*To the Church of Jesus Christ, of the Latter Day Saints, on the Island of Oahu, of the Hawaiian Islands.*

I SEND YOU MY LOVE, AND MAY GOD BLESS YOU, AMEN: In my tour among the Branches of the Church, in my office as "Apostle of the Church" I lay before you this day the full report of my works among the Branches of the Church, aided by some of the Deacons (Luna) and by my "Fellow Apostle" during the 25th, 28th, 29th, 30th and 31st of May 1862.

## For the Branch in Honolulu.

May 25—Kauki w.....\$	50	Kamaka k.....	50
Kananui w.....	25	Lalou k.....	12 $\frac{1}{2}$
Kapita w.....	12 $\frac{1}{2}$	Kalawaia k.....	25
Malaea w.....	25	Kaakau k.....	25
Kaholo w.....	12 $\frac{1}{2}$	Malaki k.....	12 $\frac{1}{2}$
Makulau w.....	12 $\frac{1}{2}$	Kapo w.....	25
Naili w.....	25	Waiwaiole w.....	12 $\frac{1}{2}$
Keanu k.....	1 00	J. W. H. Kou for the c'h.	2 00
Naili w.....	1 00	Kapule.....	12 $\frac{1}{2}$
Nauwele k.....	25	Kaauwaeaina.....	25
Kahaiole k.....	12 $\frac{1}{2}$	Kahina.....	25
Nahina k.....	25		
			\$8 50

## From the Branch at Wiamanalo.

May 28—Kimo Keoni k...\$	50	Haaluea k.....	50
More — k.....	25	Haupii w.....	12 $\frac{1}{2}$
Naiwielua k.....	25	Waialoha w.....	12 $\frac{1}{2}$
Kauki k.....	50	Kepaa k.....	25
Kalulikana k.....	12 $\frac{1}{2}$	Kauku w.....	12 $\frac{1}{2}$
Kaaea w.....	25		
Kalawaia k.....	25		\$3 25

## From the Branch at Kaalea.

May 29—Kaaumuana w..	50	Pulu k.....	50
Kuapalahalaha k.....	50	Lilipi w .....	25
Nakahili k.....	50		
Keaiohanui w.....	25		\$2 50

## From the branch at Kualoa.

May 30—Manuha w.....\$	25	" "	Kaululena w.....	25
" " Nainoieha k.....	50	" "	Kauhiaahu w.....	25
" " Hapeni k.....	25	" "	Kuaula w.....	12 $\frac{1}{2}$
" " Wahinemaka k.....	25	" "	Kaahanui w.....	12 $\frac{1}{2}$
" " Kawaihui k.....	25	" "	Opunui w.....	12 $\frac{1}{2}$
" " Muolo k.....	50	" "	Maulili w.....	12 $\frac{1}{2}$
" " Ululani k.....	25	" "	Hookano w.....	25
" " Kanalua k.....	25	" "	Hoolulu k.....	25
" " Paalole w.....	25			
" " Keaiai w.....	25			\$4 75

## From the Branch at Laie.

May 30—Luisa Kalau..... \$1 00  
—  
\$1 00

Other property received from other Branches on this Island, 1862.

May 25—Kipala of Honolulu, 1 piece.

March 2—Nakahili of Laie, 1 piece of land.

Naiwicha of Kualoa, by the hand of the Pres. 12.

May 30—Pepehi of Kualoa, 1 horse.

Kupihea of Laie 1 mare.

Kalimakuhi of Laie, 1 horse.

Laihaka, w. of Laie, 1 horse.

May 31—Kolikoli k of Waialua,

1 horse.

Summary of the receipts from the branches on the Island of Oahu.

May 25—From Honolulu by cash..... \$8 50

May 28—From Waimana-lo by cash..... 3 25  
May 29—From Kaalaea by cash..... 2 50  
May 30—From Kualoa by cash..... 4 75  
From Laie by cash..... 1 00  
—  
\$20 00

## Receipts in Property.

May 30—From Kualoa 1 horse.

May 30—From Laie 3 horses.

May 31—From Waialua 1 horse.

Total 5 horses.

May 25—From Honolulu 1 piece of land.

March 2—From Kualoa 2 pieces of land.

Total 3 pieces of land.

This is the whole sum of all I have collected on this Island for the good of the Church; but I have not yet finished my work among you. And may God bless you. Amen.

ENOCH H. KAMAILEPOLEPO.

(Copy of Memorandum Book) showing account of moneys of the Church of Jesus Christ of the Latter Day Saints.

Money received for land on Lanai, 1861.

May 22..... \$ 1 50  
May 26—Balance handed over..... 8 50  
May 26..... 1 00  
June 2..... 3 25  
June 9..... 9 75  
June 18..... 1 00  
June 23..... 5 50  
June 30..... 2 50  
July 14..... 50  
July 21..... 2 00  
July 28..... 1 00  
Sept 1..... 10 37 $\frac{1}{2}$   
Sept 15..... 1 12 $\frac{1}{2}$   
Sept 16..... 2 75

Sunday, Sept. 29, delivered into the hands of brother Eddy.....

October 6—Ditto above....  
Jan. 27, 1862, received....  
Jan. 31.....  
Feb. 9.....  
March 9.....  
March 9.....  
March 9.....

Money received for the poor, delivered into the hands of Bro. Eddy.

May 26..... 1 00  
June 2..... 1 00  
Money Expended.  
Nov. 18—For window glass 87 $\frac{1}{2}$   
" 23—1 piece of cotton 6 00  
1 pair of shoes..... 1 50  
8 papers of tea..... 1 00  
9 pounds of sugar..... 1 00  
19 pounds bread..... 2 00  
Nov. 27—For rope..... 3 50  
For nails..... 12 $\frac{1}{2}$   
Nov. 29—For rope..... 1 00  
Dec. 4—Rope..... 2 00  
—  
\$19 00

Paid for permit for passage from coast..... 50  
Freight and passage..... 75  
Rice for seed..... 50  
To Bro. Eddy..... 1 50  
For Scythe..... 2 50  
For Sickle..... 50  
1 bottle of gin..... 2 00  
For vinegar..... 12 $\frac{1}{2}$   
Handed to Kailihune..... 1 25

Ezra Benson, Z. Snow, two of the twelve, with Joseph F. Smith, Almy Smith and William W. Cluff, high priests, arrived here from Salt Lake, 1864, and visited Lanai for the purpose of having the land made over to the church, for whom it had been procured, but this Mr. Gibson declined to do, maintaining that as it was in his name he should hold on to it. He was then excommunicated from the church by a majority vote of the native members, on account of his departure from the rules of the church by the appointing of apostles and their officers, for which he had no authority. The flighty notions of Gibson, who was only an appointed missionary, were not those of the mormon church established in these Islands, the members of which have ever been law-abiding, with no thought toward the peopling of the Islands, the establishment of Zion, or of securing political supremacy here.

The few but significant facts which we have now given to the world, do not furnish all of the highly colored pigments with which to paint the picturesque character of the Oceanic Moses. The sequel of his career in these Islands may possibly correspond with the beginning of that career in countries more highly favored with his youthful and untamed activities. It makes us mindful of the positive assertion of the poet regarding a certain kind of vase, that if it were crushed the perfume that had filled it would remain with the broken fragments. Whatever adverse circumstances may have occurred, the same insatiable desire to become a "Moses" to some people in the great tranquil sea has fused and burned in the morning, noon, and now in the evening of life.

The printed report of the House of Representatives, (U. S. A.) No. 307, (34th Congress, 1st Session, 1856,) is an extraordinary document. It covers three hundred and fourteen pages of printed matter relating solely to difficulties between Walter M. Gibson and the Dutch Government. As it would be impossible to make even extracts from it here, we shall briefly note some of the salient points, leaving those who are curious to the perusal of the material gathered together in those pages.

The extracts which we make will be made in every instance from the testimony of those *favorable* to Gibson. In May, 1851, Gibson bought the revenue cutter *Flirt*, and attempted to sell her to General Carrera of Guatemala. "He was compelled to abandon the attempt," says the Committee on Foreign Affairs, "because the vigilance of the United States authorities prevented it." It will be seen that here is the first authentic record of the man's public character. Gibson then loaded the *Flirt* with ice and sailed southward. At Porto Praya his vessel was searched; at Pernambuco his ice was reduced to one or two tons, which he sold. Being the owner of the vessel he took command as captain, and sailed away towards the East Indies and after various adventures reached the Palembang River. While on the coast of Sumatra, he stated that his object in desiring to go to Singapore was to "make inquiry after the estate of a collateral relative who had died there some eighteen years before, which had descended to him." Adjoining the Dutch territory of Palembang was the territory Djambi, governed by a native prince, the Sultan

of Djambi. The Dutch claimed that this territory was subject to their authority. The mate of the *Flirt*, one Graham, in attempting to take a letter from Gibson to the Sultan of Djambi, was arrested, the letter was taken from him, and Gibson also was arrested. The following is the letter :

“ LETTER TO THE SULTAN OF DJAMBI.”

“ *A Trusty Word.*”

“ This letter accompanied by many salutations and ceremonies from me, Lord Captain Walter, residing in America, to whom the Lord of all hosts grant that he may appear in the presence of the Lord Sultan, who reigns over the Empire of Djambi. I further faithfully and sincerely make known to you that my first officer, with three of his followers, will appear before you, Sultan, as I wish to form a great friendship with you, Sultan. I am now able to assist you, Sultan, with everything you may desire, as the American Government has no want of powder, bullets, guns, muskets, and lelahs, (or long, metal, native guns with small orifices.) I can assist to make it good to all Malays, because I do not like all the Dutchmen, of which you, Sultan, can give the assurance to all Malays, and you will be able to make one with me. I also wish to know the way from Djambi to Palembang, and in what time this distance can be made. I can assist to make everything fine, and I wish that the Malays may be ruled as in former times. In one month I can be at the mouth of the Djambi River. With this, my first officer, you can agree, Sultan, what is best, as the American Government has no want of steamers and war-ships—of both there are many ; and you, Sultan, need not trouble yourself on this head. The whole of the upper countries of Djambi and that of Palembang I will bring in good order, and, if possible, get rid of all the Dutchmen excepting some. Within a few days I will come, and can then take possession of this Empire. I send many greetings to you, Sultan, and to all your officers.

WALTER BIN GIBSON,  
WALTER ANAK (son of) GIBSON,

{ Seal. }

*Commandante Schooner American Flirt,  
Kommandante Skoonyer prang (of war) Merikan Flirt.”*

At Palembang, 4th of February, 1852.

JOHN PARKER,  
*Sworn Translator.”*

The charge made by the Dutch was that Gibson was engaged in stirring up treason in their dominions. This Gibson denied. After three separate trials by the inferior courts, in which Gibson was acquitted, he was arrested by the highest criminal court of the Dutch territory, tried, convicted and sentenced to stand half-an-hour under the gallows, to imprisonment for twelve years, and then to banishment. Two weeks after the sentence, Gibson escaped, returned to the United States and requested the Government to demand indemnity of the Dutch Government. Mr. W. L. Marcy, then Secre-

tary of State, took the matter up with energy. Mr. August Belmont, American Minister at the Hague, demanded an indemnity of \$100,000. This was refused by the Dutch Government on the ground that the arrest and conviction of Gibson was justifiable. A Congressional Committee from whose report we have obtained the facts already set forth strongly urged the demand for indemnity. Mr. Gibson demanded in a letter to the Secretary of State, dated Nov. 11th, 1854, "that the Government of the United States resort to the only means remaining for enforcing just demands."

Mr. Marcy wrote to Mr. Belmont instructing him to press the matter "temperately but resolutely upon the Dutch Government." Mr. Belmont did press the matter closely and sharply. The Dutch Government informed Mr. Belmont that if Gibson entered the Hague he would be arrested and sent back to Java. Mr. Belmont replied that if that were done "the most deplorable consequences might follow." That is to say that the United States would have declared war against Holland. In the meantime a thorough investigation was made of the whole subject, and all of the material was gathered and printed in these documents. On the part of Gibson there is his vigorous denial of having written a treasonable letter. He says that his first mate, Mr. Graham, wished to visit the interior of Sumatra, "and with a view to insure his safety and to facilitate his movements, I ordered my Secretary, Kiagoos Lanang, to write some lines as a kind of passport, to be addressed to the Sultan of Jambee, or other prince, to the north of Sumatra, stating my friendly regards, the skill and good character of the bearer, the value his services might be to the native powers, and other remarks of a similar import, without dictating a single hostile word against the Dutch in that region. I could not, at this time, hold any conversation in the Malay language. I merely knew the names of a few articles of common use. I did not then know a single character of the Arabic script, in which this letter to the Sultan of Jambee was written, and so had great difficulty, by signs and a few words to intimate my desire to the writer." Gibson's secretary, for this purpose, was a Malay, who happened to be employed in the government police. He wrote the letter and Gibson signed it, but he says that not knowing the Malay language he did not know what he was signing, and he denied ever having signed the letter which was termed in the proceedings the "treasonable letter." The Government of Netherlands India, on the other hand, insisted that Gibson knowingly and willfully wrote this singular letter, intending to stir up the Djambi to *revolt*. Much testimony was submitted by it. The Government of the United States, however, was disposed to think that Gibson had been harshly treated, and the correspondence shows "teeth" at every point. On the 9th of September, 1854, Mr. Belmont hinted to the Dutch Government that ulterior measures would be resorted to in order to redress Gibson's wrongs. Finally the Dutch Government placed in the hands of Mr. Marcy a copy of a letter written by Gibson to the governor of the Netherlands India, which is as follows :

## CAPTAIN GIBSON TO THE GOVERNOR OF NETHERLANDS INDIA :

" May it please Your Excellency, I once more take the liberty of addressing you in relation to my case; and I now desire to do so without any feeling of attempt at defence; but rather to throw myself wholly upon your Excellency's clemency and that of your government. I am, at the moment, at liberty, but expecting incarceration at any time. I must say, that I feel this state of uncertainty to be a severe punishment. I know, and avow most respectfully, that I have allowed my fancy and my vanity to get the better of my judgment. Much of the time, during my stay within the jurisdiction of the Netherlands Indian Government, I remember to have indulged in bravadoes that I would become a potentate in the East; and this to Europeans and natives, who I cannot suppose to have attached any importance to what I said, than as a vain-glorious boast; but I must ever add in extenuation that this was after a plentiful indulgence in wine.

I have been too often led away in life by some high colored romantic idea; but, as I said at the commencement, I write not for defence on the occasion, but to avow that I committed grave errors in a too free way of speaking with natives; and ultimately allowing my mate to depart into the interior, and in signing a letter addressed to a native chief, in the Malay character, without sufficiently examining, or endeavoring to know, its inflammatory contents. I acknowledge the serious fault of sending a communication of whatever nature to such a personage, and allowing the mate of my vessel to leave to penetrate into the interior, without acquainting the authorities. I cannot remember more particulars than I have already given in previous statements; and I now crave your excellency's consideration of all the facts, and then dispose of me as your leniency shall dictate. I make no defence, but only pray for a speedy judgment; hoping that there will be found a sufficiency of extenuating circumstances to mitigate the sentence I may strictly deserve. I remain, your excellency's most obedient servant,

WALTER M. GIBSON.

Batavia, February 25th, 1852."

## MARCY'S LETTER TO THE PRESIDENT.

This letter should have been transmitted with other papers to Congress. But it was found to be missing. It was regarded by the Dutch Government as a strong evidence to justify their action. When the loss of this letter was discovered, the Secretary of State wrote the following letter:

" TO THE PRESIDENT OF THE UNITED STATES:—After the publication of the correspondence between the Secretary of State and the Minister of the United States to the Netherlands, in the case of Walter M. Gibson, called for by a resolution of the House of Representatives of the 27th of July last, it was discovered that an important paper embraced in that resolution had not been transmitted. The paper referred to was the alleged copy of a letter from Walter M.

Gibson to the Governor of Netherlands India, dated the 25th of February, 1852.

I deem it proper to send to you one which I believe to be a duplicate of that which was received at the department from our Minister at the Hague, with an explanation of the reasons why it did not accompany my report to you of the 16th ultimo. It is the common practice in the department to allow those having claims against foreign Governments for losses of property or personal injuries, under its management, to have access to the papers on file in regard to their respective claims. The ordinary course was pursued in regard to Mr. Gibson. During the pending of the negotiations of his case, down to the time copies were made for Congress, he frequently applied for permission to examine the documents relating to it, and it was always granted to him. Mr. Belmont's despatch of the 5th of March, and the papers which accompanied it, were in his possession out of the department for some time. He returned, as was supposed, all that had been intrusted to him. It is not known or believed that any of the papers in Mr. Gibson's care have been in the hands or under the inspection of any person but Mr. Gibson, and those employed in the department. One of the documents which accompanied that despatch was Mr. Van Hall's note of February 25th, 1854, in which he states that a copy of Mr. Gibson's letter to the Governor of the Netherlands India (the missing letter), was attached; and there is no doubt it accompanied the copy of that note sent to this department by Mr. Belmont.

After the papers were returned, Mr. Belmont's despatch was not found among them; but as Mr. Gibson was in Europe and could not be called on to account for it, application was made to Mr. Belmont for a duplicate which was obtained from him.

Finding the copy of the letter of Mr. Gibson to the Dutch governor had been omitted in the documents published by the House of Representatives, all the papers in Mr. Gibson's case have been since carefully examined, but this letter is not found in the files of the department. It is quite certain that it had become detached from the other papers before the copies were made for the purpose of answering that call. Mr. Gibson has been questioned in relation to this paper, and states that it was not among the correspondence placed in his hands for examination, and cannot account for its disappearance, but expresses the confident opinion that he returned to the department all the papers he took from it. That it was among the papers received from Mr. Belmont is certain, for it is distinctly recollected by several persons belonging to the department. It was regarded as an important paper and much relied on by the government of Holland in resisting Mr. Gibson's claim for indemnity. The substance of it, as will be seen upon examination, is contained in the note of Mr. Van Hall to Mr. Belmont, of February 25, 1854, in the printed correspondence. It is also remarked on in Mr. Van Hall's note to Mr. Belmont of the 29th of June, and in our Minister's reply to that note of the 4th of July.

I have received a communication from Mr. Gevers, the Minister of the King of Holland to this government, accompanied by the

letter which the Dutch Government alleges was written by Mr. Gibson to the governor of the Netherlands, India. I read carefully, more than once, the copy of that letter which was transmitted by Mr. Belmont, and do not doubt that the one which accompanies Mr. Gever's note to me is a duplicate of that which was on file in the department, but cannot now be found. The copy furnished by the Minister of the King of the Netherlands, and his note to me in relation to it, accompany this communication. All which is respectfully submitted.

W. L. MARCY.

DEPARTMENT OF STATE, Washington, Jan. 19, 1855.

Gibson seems to have had a lively perception of his own gifts. In another paper written to the Governor-General of the Netherlands India, he says: "While my poetic imagination might lead me into many excesses or extravagancies not approved of by the matter of fact opinions of the world, yet still I am not of a nature to plot treasonable designs much less to execute them."

After the Secretary of State discovered that his papers had been tampered with, he dropped the matter of Gibson's indemnity. It will be noticed that he does not charge Gibson with taking the letter, but he sets forth the circumstances, in detail, and then leaves each one to make his own inferences. The Secretary evidently made up his mind on the subject. Mr. Belmont ceased to press the matter at the Hague, or threaten the Dutch with war, the House of Representatives cooled off, and the whole affair "went on the table." It seems to have been fortunate for both the Dutch and American Governments that this letter was discovered.

We may also congratulate ourselves on having a historical character with us. On the word of this man the United States finally used towards Holland that peculiar language which precedes a declaration of war. If this letter had not been discovered, it is more than possible that war would have been declared, treasure squandered, blood spilt, and an irreparable damage amounting to millions would have followed. If it had so happened and after such a war this letter had been produced, showing that the Dutch were not far wrong, what would have been the feelings of contempt for the man, who would have permitted life to be wasted, knowing all the time that there was evidence given by himself, which would have, if disclosed, prevented such a terrible catastrophe. Gibson is entitled to the benefit of every reasonable doubt. It will be asked, however, what motive an interpreter hired to make up a simple letter to a high personage from an unobtrusive traveller, could possibly have to make it a letter involving revolution and treason. In the dispatch of Van Hall, Dutch Minister of Foreign Relations, to Mr. Belmont, is a remark which smacks of "Hawaiian Primacy." Van Hall is discussing Gibson's act in Java, tells the American Government that it should make allowance for the statements of one who "exhausted in means, suffered himself to be betrayed into the commission of a crime almost akin to madness—the consequence, no doubt, of the high-colored, romantic idea, which made him dream of the power of a potentate in the East."

In 1852 it was Primacy in Java. In 1882 it is "Primacy in Hawaii," but always Primacy in the Pacific; thirty years of "Eternal grind" at Primacy.

This review of Gibson's experiences at the East does not intrude on private affairs. These facts have been published to the world, and are, as we have said, a part of the foreign history of the American Republic.

We will now turn over a few pages and notice the arrival in Honolulu of Captain Walter M. Gibson who, according to the *P. C. Advertiser* of July 4th, 1861, came here to remain a few weeks and travel about the Islands. The same paper of October 17th, same year, says that the sketch of the "traveler" which appeared, with several slips from San Francisco papers, had been placed in the editor's hands at his (Gibson's) instance by his "man Friday," Mr. H. B. Eddy, who accompanied him, and who, with Mr. C. O. Cummings, afterwards was duped by him as was declared in a statement sworn to by these gentlemen before Judge Allen. He came with a literary reputation, and delivered a number of lectures. Neither he nor Eddy made it known that they were Mormons at the time, but shortly after, they came to the surface as leaders of that denomination.

Of the clippings from California papers concerning Mr. Gibson, which were republished here at that time, we will make extracts from only one account published in the *Evening Bulletin* under the heading,

"A MODERN KNIGHT ERRANT IN TOWN."

"Walter M. Gibson is almost as noticeable a specimen of the genuine roving Yankee as ever turned up; yet he was not born in America at all, and he has no New England blood in him.

"He was born on the Bay of Biscay, was raised in rebellious South Carolina, kept an 'old field school' at 15, married at 17, and was a widower with three children at 21, at which same ripe age he was master of the first iron steamship ever built in the United States. In 1843, he planned an expedition to California, and bought a schooner for the purpose, but the project fell through. \* \* \* But though the California expedition failed, some California ventures did not, and of course the Captain went to Washington. For a while he was Consul General for Guatemala, San Salvador and Costa Rica, and in 1849 and 1850, we hear of him so-journing at Mango de Clava, Santa Anna's residence, and with a Russian envoy and a convoy of soldiers, visiting every state in Mexico, and rumaging in the subterranean ruins of Xochimilco. \* \* Next we hear of him as the guest of General Robles at Vera Cruz, and then master of the late U. S. revenue cutter *Flirt*, in the harbor of New York, with an armament on board for the service of General Carrera of Guatemala. Uncle Sam had a suspicion that the *Flirt* had Cuba in her saucy eye, and sends a marshal on board. But as the marshal is something of a hindrance, he is cheerfully helped over the side in a fishing boat, and

the *Flirt*, having already landed again her suspicious armament, puts to sea, distancing handsomely a steamer that gives chase. The *Flirt* visits Block Island, but shows her heels when a revenue cutter from Newport heaves in sight. \* \* The *Flirt* had not been many days at sea when Captain Gibson discovered that the sailing master and a passenger are plotting to treat him, in mid-ocean, as the U. S. marshal had been treated in New York harbor. He makes the conspirators prisoners in the cabin, and before a loaded pistol, accepts their apologies and pardons them. This little matter had been nearly forgotten, when, after a three day's tarry at the Cape de Verde Islands, on signalizing the two pardoned friends to come on board, \* \* two government boats full of marines escort the absentees to the vessel, and propose to arrest the Captain on a charge of piracy. The Captain refuses to be arrested, but in his own gig goes on shore, is surrounded by a platoon of ragged soldiers, who conduct him to the Government House, where his lately pardoned sailing master and passenger confront him with their charges. The Captain luckily spoke Portuguese with fluency. He made his statement, presented his papers, and on the whispered suggestion that in the rear of the cabin is a fine article of *cordon bleu*, the court adjourns to the cabin of the *Flirt*, and with mutual apologies for the trouble they have given each other, the authorities go on shore, and the *Flirt* on her cruise.

"The *Flirt* with terror found as she got out to sea again that somebody had smashed her chronometer and other nautical instruments, wherefore she must grope her way \* \* and at last reaches the coast of Brazil. There had been mutiny on board, meanwhile, and some blood spilled on the decks, and an attempt was made by the Brazilian authorities to arrest the Captain. No American being in port, the Captain finds refuge in the house of the British Consul. \* \* The boy who was left on board with the marines in charge of the *Flirt*, seeing the dim smoke of a steamer to seaward ran up at a venture, the United States ensign, Union down. The infuriated marines cut it down the next instant; but it had floated aloft long enough to arrest the attention of Captain Drake of the British sloop-of-war *Conflict*, which was running down the coast looking for slaves. Captain Drake brought the matter to a speedy issue, and the *Flirt* and her owner went on their rambling way. All the troubles of the Captain with Brazilians, Portuguese and afterwards with the Dutch, grew out of their simple inability to comprehend how and why a man should be in so fine a vessel with no cargo on board. Before the *Flirt* had ended her long cruise, she had twisted in and out among the least visited of the Polynesian groups, giving her commander opportunity to explore many islands, to organize some independent Malay States, and get an experience of the Prison of the Weltevreden.

"Returning at last to America, President Pierce sent him as a diplomatic agent to Europe; he was attache of the American Legation

under Mr. Mason. \* \* Back again he wrote a book \* \* Failed to be appointed, though the South Carolina delegation in Congress urged it strongly, as Special Envoy to negotiate treaties of amity and commerce with the Malay States. The *Malays* are the Captain's hobby, which he has been riding hard these three years.

"While drifting through the great National Circumlocution office, the Captain proposed to Dr. Bernishel, the Utah delegate, a plan for removing the Mormons from Utah to some great unoccupied island of Oceanica. The project was not unfavorably considered for a while; but Mr. Buchanan's army, and Peace Commissioners at their heels, suddenly put another aspect on the Mormon question, and the scheme was dropped. But the Malay question still lives, and the Captain chasing it down with a little party of friends—and his only daughter is one of the company—cross the Continent, run the gauntlet of the Dacotahs, pausing to recruit at Brigham Young's head-quarters and are in town (S. F.) just now, on their way to the site, wherever it may be, of the new and yet unfounded colony."

Here we have in a nutshell the history of the subject of our sketch up to the time of his arrival among us. His subsequent actions have been detailed (by his own facile pen) in the first part of this article, and we ask people to draw their own conclusions from the facts here presented. His connection with recent events is still fresh in the minds of the public, and it is unnecessary to repeat that with which all are familiar. We ask those who have been acquainted with Mr. Gibson's record for the past twenty years, and those who read it now for the first time in our columns, if he is a proper person to be admitted to the councils of the nation. We ask those who have read the sworn statements of the scores of confiding natives who were victimized by the Saint of the Lanai Zion, if his protestations of *aloha* for the Hawaiians are genuine, or if, as he admits of his relations with the Mormons, it is a means to personal ends—a cloak worn for political advancement. We ask if one with such a past is a fit candidate for a patent of nobility; and if, as conductor of a newspaper—the most powerful lever for right or wrong—he merits the patronage of the public. The last chapter of his biography reads like the first; it is the same old story from beginning to end. "Hawaiian primacy" is only a later offshoot from an old and deep-seated chronic complaint contracted during his sojourn in the Islands of Malaysia and developed into a somewhat definite (?) idea during his leisure moments in his apartments at Weltevreden. His hasty departure from the latter place may have disconcerted his plans for the time, but he still mourns his pet hobby occasionally, and walks him out before the public to exhibit his prominent ribs and scrawny limbs. Captain Gibson's Malaysian experience is reviewed in such a charming vein by

NATHANIEL HAWTHORNE,

The eminent American author, who was for a time United States

Consul at Liverpool, that we can not refrain from reproducing it—or portions of it, here.

It is a twice-told tale, but like all that fell from his pen, which was as the enchanted wand of a magician, it will bear re-telling.

When Hawthorne was presiding at the Consulate in Liverpool, to him came the lame the halt and the blind; at his feet they cast their burdens of sorrow, and importuned him day by day. An ordinary man would have considered any compensation inadequate to the wear and tear of such an office, but Hawthorne, who was an earnest student of human nature, who dissected the minds of people as a surgeon dissects the bodies, who had an almost morbid love of analysis, found ample entertainments in the inspection and classification of those who sought to excite his sympathy and obtain his aid. His English note-books attest the sincerity of his heart and the wisdom of his judgment.

He was sometimes led astray, but not often, and his Consular experience proves how in serving his country, a country which has been very tardy in the appreciation of his genius, he has done a greater service to literature and the world. His testimony is always tempered by kindness and if his judgment is at times uncertain, because of conflicting evidence, it ever leans to the side of mercy. We cannot conceive of Nathaniel Hawthorne making a wilful mis-statement or rendering a harsh or hasty verdict.

It was long years ago when "a gentleman of refined manners, handsome figure and remarkably intelligent aspect" entered the Consulate at Liverpool. He was in distress. He unburdened himself to Hawthorne. How these two gentlemen ever get into conversation at all is a question, for Hawthorne was singularly reticent, even when among friends, and he says of his visitor: "Like many men of adventurous cast, he had so quiet a deportment, and such an apparent disinclination to general sociability, that you would have fancied him moving always along some peaceful and secluded walk of life."

We can imagine Mr. Hawthorne and "the gentleman of refined manners," sitting face to face, silent and abashed, until the absurdity of the situation struck them so forcibly that they both burst into laughter. Nothing breaks the ice so completely as a hearty laugh. Then the mysterious personage divulged the romantic story of his life.

Hawthorne continues: "When his dignified reserve was overcome, he had the faculty of narrating these adventures with wonderful eloquence, working up his descriptive sketches with intuitive perception of the picturesque points so that the whole was thrown forward with a positively illusive effect, like matters of your own visual experience. In fact, they were so admirably done that I could never more than half believe them, because the genuine affairs of life are not apt to transact themselves so artistically."

The ice having entirely thawed in the fervor of the stranger's elo-

quence, he continued his revelation with the pertinacity of the ancient mariner ; "literally from his first hour, he had been tossed upon the surges of a most varied and tumultuous existence, having been born at sea, of American parentage, but on board of a Spanish vessel, and spending many of the subsequent years in voyages, travels and outlandish incidents and vicissitudes, which, me thought, had hardly been paralleled since the days of Gulliver or De Foe." We can imagine the Consul catching his breath and turning uneasily in his chair as the eye of the narrator is fixed upon him, an eye, that in his thirst for the unknown, has plunged into the very heart of forbidden mysteries and rent the veil beyond which the dauntless heroes of Jules Verne alone are suffered to explore. "Many of his scenes were laid in the East, and among those seldom visited Archipelagoes of the Indian Ocean, so that there was an Oriental fragrance breathing through his talk and an odor of the Spice Islands still lingering in his garments." The spell was beginning to work ; the Consul, dazzled by glittering generalities, no longer struggled but listened passively to the beguiling murmur of the Oriental story-teller : "He had much to say of the delightful qualities of the Malay pirates, who, indeed, carry on a predatory warfare against the ships of all civilized nations, and cut every Christian throat among their prisoners ; but they are a gentle natured people, of primitive innocence and integrity."

"Tis the voice of the charmer, charming never so wisely and it continues to ravish the Consular ear :

"But his best story was about a race of men, (if men they were,) who seemed so fully to realize Swift's wicked fable of the Yahoos, that my friend was much exercised with psychological speculations whether or no they had any souls. They dwelt in the wilds of Ceylon, like other savage beasts, hairy, and spotted with tufts of fur, filthy, shameless, weaponless, (though warlike in their individual bent,) toolless, houseless, languageless, except for a few guttural sounds, hideously dissonant, whereby they held some rudest kind of communication among themselves. They lacked both memory and foresight, and were wholly destitute of government, social institutions or law or rulership of any description, except the immediate tyranny of the strongest ; radically untamable, moreover, save that the people of the country managed to subject a few of the less ferocious and stupid ones, to outdoor servitude among their other cattle. They were beastly in almost all their attributes, and that to such a degree that the observer, losing sight of any link betwixt them and manhood could generally witness their brutalities without greater horror than those of some disagreeable quadruped in a menagerie. And yet, at times, comprising what were the lowest general traits in his own race, with what was highest in these abominable monsters, he found a ghastly similitude that half compelled him to recognize them as human brethren."

It is just possible that the discovery of the missing link, to which we respectfully call the attention of Mr. Darwin, staggered the listener. At any rate he seems to be shaking off the spell and adds in his reminiscences :

“ I had accepted his Oriental fantasies, not as matters of indubitable credence, but as allowable specimens of an imaginative traveller’s vivid coloring and rich embroidery on the coarse texture and dull neutral tints of truth.”

The traveller’s tale was not yet ended ; perhaps he lighted a weed before resuming ; perhaps the Consul ordered up brandy and water and listened with renewed interest to fresh developments. They continue :

“ After these Gulliverian researches, my agreeable acquaintance had fallen under the ban of the Dutch Government, and had suffered (this, at least, being matter of fact) nearly two years’ imprisonment with confiscation of a large amount of property, for which Mr. Belmont, our Minister at the Hague, had just made peremptory demand of re-imbursement and damages.”

But the climax was still to come. Having exhausted the resources of the Orient “ his vivid coloring and rich embroidery ” were to enliven the dull texture of the fabric of Occidental life. Behold !

“ Since arriving in England on his way to the United States, he had been providentially led to inquire into the circumstances of his birth on shipboard, and had discovered that not himself alone, but another baby, had come into the world during the same voyage of the prolific vessel, and that there were almost irrefragable reasons for believing that these two children had been assigned to the wrong mothers. Many reminiscences of his early days confirmed him in the idea that his nominal parents were aware of the exchange. The family to which he felt authorized to attribute his lineage was that of a nobleman, in the picture gallery of whose country seat (whence, if I mistake not, our adventurous friend had just returned) he had discovered a portrait bearing a striking resemblance to himself. As soon as he should have reported the outrageous action of the Dutch Government to President Pierce and the Secretary of State, and recovered the confiscated property, he proposed to return to England and establish his claim to the nobleman’s title and estate.”

The secret of his birth gave a new impetus to English comic opera, languishing since the days of Gay. It has done good service in that very popular craft *Her Majesty’s Ship Pinafore*. But the courteous Hawthorne was compelled to draw a line somewhere and he drew it here, concluding this extraordinary interview in a delicious state of uncertainty. Can it be that he was unable to cope with the fascinating vagaries of this wonderful adventurer ?

He says : “ The English romance was among the latest communications that he intrusted to my private ear ; and as soon as I heard the first chapter,—so wonderfully akin to what I might have wrought

out of my own head, not unpracticed in such figments, I began to repent having made myself responsible for the future nobleman's passage homeward in the next Collins steamer. Nevertheless, should his English rent roll fall a little behind hand, his Dutch claim for a hundred thousand dollars was certainly in the hands of our government, and might at least be valuable to the extent of thirty pounds, which I had engaged to pay on his behalf. But I have reason to fear that his Dutch riches turned out to be Dutch gilt or fairy gold, and his English country seat a mere castle in the air,—which I exceedingly regret, for he was a most delightful companion and a very gentlemanly man."

When we next hear of the old man of the sea, for his youth was far spent, he is a MORMON SHEPHERD ON LANAI. The dissembling Buttercup who mixed those babies up was either not to be found, or the sea-born child of misfortune had abandoned his dreams of noble birth. He had become plain Walter Murray Gibson who stated in his official organ the *Nuhou*, April 1873, "Our temporary connexion with the Mormon Community for a political object, of which we shall give a history at our convenience, is well-known and has never been denied."

We regret the inconvenience which prevents Mr. Gibson from giving the promised history and would be glad to learn from Mr. Gibson the complexion of the politics, and the size of the object which persuaded him to first shepherd the Mormon flock and then abandon it. Another "Oriental fantasy" perchance nipped in the bud by the frost of common sense.

Again his "intuitive perception of the picturesque" serves him a good turn. We have elsewhere quoted from a Mormon document extant the following but it is so pretty that we quote again. "My heart is with the red-skinned children of Abraham. I am a child of the ocean and of God. It was his servant, the prophet, who chose me to abide with you constantly. \* \* \* \* Like Moses shall I lead you; like Joshua shall I fight for you; and like Jesus, if God wills it, I will die for you. (Signed) WALTER MURRAY GIBSON,

Chief President of the Islands of the sea, and of the Hawaiian Islands, for the Church of the Latter Day Saints."

That this shepherd did not go about in flowing garments with a book in his hand, leading his flock in green pastures and beside still waters, is apparent from the rumor which got abroad and was severely commented on by the American press, to the effect that the Mormons of Lanai were chained to the plough like human-cattle. Gibson replied in print. Human beings were harnessed to the plough and it happened in this wise. The Mormon flock on Lanai had resolved to break ground on New Year's day. There was but one plough-share in the possession of the community. It had for sometime been used as an anchor; when it was fished out of the sea and set in a frame by the good Shepherd, it was discovered that

there was no harness within reach and that the horses on the island were unbroken to the plough. Could the first day of the New Year be allowed to pass without turning a sod? By no means! Ropes were twisted, collars were made and the Shepherd himself laying hold of the improvised harness began to pull lustily. His flock inspired by the example, fell into line and with shout and laughter and merry jest, the good work was begun. It was a scene that would have parted the lips of Virgil in song; a tableau of Druidical simplicity and beauty; a new *Bucolic*, whose melodious echoes go ringing down the groves of change.

Who will deny that there is Oriental fragrance in this sort of thing? Once more the Gibsonian garments exude odors of the spice islands. One can see with half an eye the laughing innocents skipping nimbly before the plough; and when fatigued, if indeed one may grow weary of this pastoral sport, when overcome with joy they gathered beneath the umbrageous groves of those Elysian fields, perchance their Shepherd drew from his breast pocket the pandean pipes and tooted plaintively to his ecstatic flock! For is he not one who impresses the listener as "moving always along some peaceful and secluded walk of life?" And has he not himself pictured the perennial beauty of the vales of his paradise? We quote from the *Nuhou*, April 8th, 1873.

#### OUR RUN TO LANAI.

"Loving eyes had watched for us and we found fat Lanai horses, ready to bear us in the cool grey of the morning up the hills into the mountain valley of Palawai. It was lovely as when it first won our hearts. Round, ten miles round, level, green and smiling. The terraced and shrub-adorned hills set back like a throne for a heavenly majesty, and a canopy of clouds softened the glory which the God of Day shed in dawning splendors over the scene, of flowered vale and green-wooded ravines and hills. But we had not much time to dwell on scenery." Then followed early breakfast, delicious juicy hot chops, cut from a fat wether, hung up in the mountain air for three days. A fifteen mile gallop with a "faithful Shepherdess," who, however, seems not to have captured the eyes of the Shepherd for he was enabled to make this tempting catalogue of the natural resources of his island home. "We noticed by the way that the grass was very fine, plenty of 'crab-grass,' or *kukaepuua* and *kukuelio* also *manienie* or Bermuda grass in streaks and patches. Spanish clover and alfalfa, New Bakhara clover, herd's grass, orchard grass, dandelion, lamb's quarter, pursley, sour sorrel, wild turnips and lettuce, wild mints, so fragrant under the horses' hoofs, *elinas*, nasturtiums, morning glories, *popolas*, wild strawberries, daisies, verbenas, poppies, jasmines, and hundreds more of grasses and plants either sparkling with blossom or nodding with seed, throughout the radiant hill and lovely vales. \* \* After so long an absence, the Shepherd had a kindly greeting from the people of the isle, his only society of the

past." Then the natives took up the thread of the story and cried with loud voice saying *Auwe aloha ino!* "Oh don't we feel glad to see you, and why have you left us? Why has the father left his children? We listened to your voice in the long days that are past and when you told us of our nakedness and unskilfulness, we heeded and we have plenty to-day. Oh come back to Lanai, to the poor land that loves you."

"And we were there to listen," continues the Shepherd, "to the dying moans of our oldest friend, old *Kahuina* who had said he would die content if he could see the Shepherd once more, and he saw him and the dying old eyes were comforted and the Shepherd's heart was full to overflowing; but the Shepherd hastened on the eve of the second day from his old happy home." He heard a voice which he attributed to the *devil* in the office of the *Nuhou* and which was as persistent as the daughter of the horse leech, crying "give, give!" Can it be that he found the beauty of Lanai insupportable? Can it be that the gushing torrents of that island of the Islands of the blest no longer soothed his ear? or did the blue waves creaming at the base of its cloud-crowned cliffs, warn him of dangers that beset him elsewhere in this every-day world of ours? He left his island and the handful of the elect who abode there though he must have known that thousands of the less-favored waited breathless without, claiming for admittance, like Peris at the gate of Eden, howling!

Why did he leave? He loved wool; he has recorded the fact thus: "We love wool, that needs only a pair of dollar and a quarter shears to make it marketable; we like it better than sugar. Wool is peace and sugar is worry and war too. Wool is white as innocence but sugar is stained with blood. The true man raises lambs, the acceptable sacrifice, but his murderer brother raises Cain."

In that green sea-garden, the lost *Avilion* found again the isle of raptures unspeakable, the *Eden* of peace and plenty, whose flowering sod is snowed with spotless fleeces, and where, as the gentle Shepherd passes with his lute upon his arm and his heart upon his sleeve, the little lambs are taught to syllable his name. There, in a song before parting, he gravely put the question to his woolly flock. Let him tell what followed:

"They gave me a short look with their soft sheep's eyes and seemed to say, Shepherd the town is making thee grey and yet thou lovest it. We give thee our lambs and our fleeces; but thy new flock will fleece thee if it can. Return oh inconstant to the sheep of thy other pasture who will not heed thy voice as we did, and leave us to our grass,—*bu-a-a-a!*"

It was evident that there was something rotten in camp. At this juncture the Shepherd for a time, ceased masquerading; he hung his harp upon the willows that shadow the Leathean waters of Lanai; he scattered his pandean pipes in the winds that visit not too roughly the aromatic vales of that devoted isle. He dashed his crook upon

the velvet sod and ran up the black flag of defiance. He seemed to have acquired some of "the delightful qualities of the Malay pirates who indeed carry on a predatory warfare," for, donning the slouch hat, the half-mask, the dark cloak and the stiletto, he issued the following pronunciamento:

LA GUERRA AL CUCHILLO!

"Our Shepherd is a man of peace, and although he does banter official people and try to make them appear ridiculous, according to fair opposition newspaper warfare, yet he is a respecter of private character and of private life and will never, unprovoked, disturb its peace; but if he is assailed in a way that touches his name and those who are dear to him then he is for war, having had some taste of war from his youth up, and will not shrink from any gage of battle that is imposed on him. But let the enemy beware and be *sure* of his ground of attack for our Shepherd in such a case will not ask or give quarter, but will wage war to the knife and from the point to the hilt. *La Guerra al Cuchillo.*"—*Nuhou*, April 15th, 1873.

Like the storm cloud he descended from the battlements of Lanai, his nostrils breathing fire and smoke, the very earth quaking beneath his indignant tread. His ears were deafened with the loud laughter of the kingdom; for blood-curdling melodrama is ever laughable and the contrasted portraits of the Latter Day Saints as depicted by himself were too much for the risibilities of the Gentiles. Gibson the Shepherd, in the midst of his flocks and herds, feeding among the lilies of Lanai, or capering in the ballet of *Ceres* before the rustic plough; and Gibson in war-paint, trundling down the slopes of his sheep ranch like a little tin god on wheels! Gibson, the pastoral, the æsthetic Gibson, sporting with the faithful shepherdess; and Gibson with lance in rest, shaking his gory locks and nodding his warlike plume! Gibson the anointed, the child of the Ocean and of God—descending from a cloud upon Lanai, like Moses, bearing in one hand the tablets of the law and in the other the apostolic benediction; and Gibson perched upon the fence; for it had already come to this, like a gamy bantam flapping his tiny wings and crowing "*La Guerra al Cuchillo!*" It is these companion pictures, wreathed in rosemary and rue, in battle-smoke and blood-stained blades, that must hang forever in the halls of Hawaiian national history.

APPROACHING DISSOLUTION.

The burden and the heart of the day oppressed him. He was about to abandon the Mormon scheme, embraced for a "political object" which is still a mystery; the serpent of discord had entered his paradise; his Mormon flock was butting like so many battering rams; yet his case was not without parallel and this was a supreme consolation in his hour of martyrdom; he could look back on the recall of the angels, contemplating the fall of Lucifer, star of the morning, and the eternal doom visited upon the unfaithful children of

light. The Philistines were upon him, his apostles stood forth in battle array with ingratitude perched upon their banners; even the holiest of them smote him, hip and thigh. He rose to explain, but he rose from covert the other side of the fence; alone, seated on the ruins of a community, with which he was temporarily connected for a political object, the history of which will be given at his convenience; his heart bowed, his spirit broken—for the iron had entered his soul, plumed his bedraggled feathers by the margin of the unvisited pools of Lanai. Their pellucid depths were turned to gall; they no longer sparkled in the sunlight of the eternal summer of the isles, for the waters of Marah were bitter and the Saints had departed with their "baggage checked for Troy." Alone among the crumbling columns of the *Nuhou* on the 22d April, 1873, he sang his swan-song in these minor keys, short metre: "He, the Shepherd, simply proposed that each emigrant should deposit with him thirty-five dollars for his passage, which was done with the knowledge and consent of the Hawaiian Consul. Thirty-two were selected out of over five hundred people, who were ready to accompany the Shepherd. He received one thousand, one hundred and ten dollars for passage money, but might have collected fifteen thousand dollars (sic). With this one thousand one hundred and ten dollars, he paid the passage of thirty-two people to Honolulu, and when he arrived there, boarded them three days at the Sailor's Home, and then shipped them to Lanai. \* \* \* \* When the Shepherd and his company arrived at Lanai, he was disheartened at the appearance of the Island; a continued drought, much worse than he had been prepared to expect, made his usual green valleys look brown and uninviting to the farmer entering a new country. However, he encouraged as he best could, but the drought continued and the people who had been demoralized in Honolulu by the talk of idlers, who do nothing but talk, began to go away, and some, as they met with sympathizers ready to suggest evil, thought they would try to make the Shepherd pay for the loss of time; he was tired and worried and harried, and finally after spending over two thousand dollars in return passages and in law expenses, he saw the last of his 'immigration ring.'"

A change of scene is balm to the wounded spirit; it is better than physic; it can

"Minister to a mind diseased;

Pluck from the memory a rooted sorrow;  
Rase out the written troubles of the brain,  
And with some sweet, oblivious antidote  
Cleanse the stuffed bosom of that perilous stuff  
Which weighs upon the heart."

#### GIESON, THE EX-SHEPHERD, WENT TO NEW YORK;

Still thirsting for notoriety, which is the sop thrown to those who unworthily seek fame. We find him the willing prey of the ubiquitous reporter. The *New York Sun* sheds this light upon the esteem in which Gibson was held after the Mormon episode. "When he (Gib-

son) arrived in the Sandwich Islands, a good many Latter-Day Saints were established there. Their settlement was on Lanai; an Island thirty miles long and eight miles wide. It is described by all who have seen it (sic) as the loveliest scene upon the face of the earth; combining the sublimity of mountains with the richness of tropical vegetation and the beauty of an ocean whose waves break in almost constant peace upon its enchanted shores; the soil of the Island is rich, almost beyond conception. Of its productions an idea may be formed from the fact that during the present season, one hundred dollars per acre has been paid for the crop of raw sugar-cane. The Mormon occupants of this Island have however all gone, whether through the arrangement of Captain Gibson or not. We believe the Mormon leaders unanimously attribute to him the fact that their people no longer have a foothold in the dominion of Kamehmeha, or indeed, we believe, anywhere in the whole Pacific. On this account they have naturally become somewhat hostile to Captain Gibson, and in passing through Salt Lake City the other day, he did not deem it prudent to make himself known to any of his old acquaintances. \*\* Captain Gibson visits this country, not only to see his relatives once again, but also as an agent of the Sandwich Islands. \* \* \* \* He proposes to sail for Singapore, with a view of there engaging laborers to emigrate to the Sandwich Islands at the Government expense. All that is necessary, as he assures us, to render his adopted country as rich in wine as in sugar and wool, is a sufficient supply of laborers to develop its incomparable resources.

We beg leave to quote a paragraph from the *New York Times* of a similar date, if we mistake not, in which Mr. Gibson assures the reporter that "the (Hawaiian) Government no longer desires or encourages the introduction of coolie or hounded laborers. The emigrant must be free to choose his employer, and his occupation when he sets foot in the dominion of the enlightened King Kamehameha."

The apparent contradiction in these two statements, we are prepared either to attribute to the dazed condition of the respective scribes who recorded them or accept as "allowable specimens of an imaginative traveler's vivid coloring and rich embroidery on the coarse texture and dull neutral tints of truth."

That the Oriental fragrance was breathing through his talk is evident; that he was working up his descriptive sketches with wonderful eloquence, is also evident. The ancient mariner had resumed business at the old stand and was ready to dispose of Spice Island odors in lots to suit. That he had passed through magnificent bankruptcy was nothing; that he had not succeeded in terrifying the Dutch, was nothing. That the English nobility had ignored his claim, was nothing; that as the Lord's anointed he had fallen into disgrace was nothing; the glamor, the burning eloquence, the seductive descriptive faculty, were unimpaired. The odor above mentioned

yet clothed him as with a garment, and the Oriental fragrance continued to breathe through his irrepressible talk.

"You may break, you may shatter the vase if you will,  
But the scent of the roses will cling around it still."

Twanging one of the several strings of his bow, he strikes a new key, possibly for a political object, whose unwritten history is also awaiting his convenience.

Through the medium of the *New York Times* he says: "The Sandwich Islands have an American assimilation through American instrumentalities. \* \* \* \* Contrast the rich soils, the flowers, fruits and sugars of Hawaii, Oahu, Maui, Kauai and Lanai with the brown, treeless, voiceless, desolate sage-brush plains of Nevada, Colorado, Dakota, Idaho, Montana and Wyoming. What if the sage-brush hides gold and silver; a sugar field in the Islands is worth many gold mines. The cane is sure to grow and fill your boilers with the best of juice, and make the best of sugar in the world. For your toil and pains in the mines, you get, at best, many a time, nothing but a 'color' and a promise and a jaded worn-out body."

To return to our muttons; contrast the wool that needs only a pair of dollar and a quarter shears to make it marketable; the wool that is peace; the wool that is white as innocence; the wool of the lambs that are the acceptable sacrifice. Compare the wool that he loves better than sugar with that saccharine commodity; the sugar that is worry and war too; the sugar that is stained with blood; the sugar that is sent to market by the murderous brother who raises Cain!

Alas for the voiceless wastes of Nevada and Colorado and Dakota, etc., etc.

#### ALAS ! AND ALAS !

For the treeless plains and for them that toil among the sage-brush, getting at best many a time but a "color" and a promise and a jaded, worn-out body. Why will they slave yonder, devoured by a thirst for gold when it is so easy for them to slake it with the syrups of Lanai. Possibly Mr. Gibson had had enough of white labor; it begins to look as if a "color" if he can get it, or even a "promise" will satisfy him now. At any rate the reporter is given to understand that "the colored men are incited by the colored King of the Sandwich Islands to go and work where it is summer and autumn all the year round, with winter left out, for fine wages; or to earn for themselves a clear profit of one hundred dollars upon every acre of sugar-cane they will plant. The colored man, tired of vagabondage and bureaux will find bunches of delicious bananas always at hand; the banana and orange will line his fences; he can drink his coffee under the shade of his own coffee-tree by his door; he will smoke his own weed better than ever grew in Virginia; and what is more, he will vote his own tax upon all this abundance."

This earthly paradise awaited the freedmen then—its pearly gates have stood wide open ever since, and yet Lanai, the gem of the sea, the one entire and perfect chrysolite, “unmasks its beauty to the moon in solemn and solitary state.”

Mr. Gibson brought of the five hundred souls who sought to enter his community but two and thirty. Did Mr. Gibson fear that this handful would exhaust the resources of his island? When Mr. Gibson returned to Lanai, he was disheartened at the appearance of the valley, devastated by a continued drought, “much worse than he had been prepared to expect.” Will Mr. Gibson kindly state what degree of drought he was expecting at Lanai? There is light and shade in every picture, but the shadow of a possible drought seems not to enter into his last effort in word painting. We unhesitatingly pronounce it his *chef d'œuvre*. Here we have *Uncle Tom* renewing his youth among the coffee groves beside his door; *Sambo* swinging upon the gate that hangs under the orange trees lining the fences; and *Josephus Orangeblossom* plucking the delicious banana, always at hand, the while he makes love to *Dinah* as she rolls the unrivaled cigar of Lanai! Once more the bowers of the ex-Shepherd’s isle are musical, this time with a chorus of jubilee singers. The pathetic *cluck* of the banjo is heard in the old cabin home; the pale stars look over the hill-tops and see the happy darkies “walking for the cake,” and the very sea is hushed when the *Georgian Minstrels*, having figured up their bank accounts and voted their own taxes on all this abundance, gather among the multitudinous *flora* and burden the air with the refrains, “*Swing Low Sweet Chariot*,” “*In the morning by the Bright Light*” and “*There’ll be Razors a Flyin’ in the Air*.” This was the revised edition of Gibson’s Utopia, but like all the other projects of that great mind, it came to nought.

Possibly the gentleman may

#### COMFORT HIS DECLINING YEARS

With historical research. That he is eminently qualified for this light and pleasing labor, is evidenced by his interviews in New York, the results of which are thus furnished by the press of that city.

“The Sandwich Islands were the abode of tattooed or painted cannibals when the Declaration of Independence was made—when Jackson was President the islanders worshipped hideous blocks and the human-devouring fire-goddess of their burning mountain. But before Jackson had closed his administration, they had of their own accord, in consequence of foreign commercial intercourse and the intelligence of their chief Kamehameha, destroyed their gods and temples, broken their kapus, and were awakened heathen without a religion. Then the missionaries came and translated the bible for them and taught them letters. Still they wore only *kapa* cloth round their loins and knew nothing of and cared less for shirts and pantaloons. The first American missionaries were received at Waikiki

by a naked princess fresh from her bath. \* \* \* This was a near relative of the now accomplished, pious and lovely Queen Emma. The son of the battered, breechless father sits in the halls of legislation, dressed with Parisian foppery and votes himself lunches, lavender and stationery after true American Congressional fashion. The daughter of the stark-naked promenading princess of the last generation now receives European diplomats in grand toilette and with the grace of an Empress Eugene."

Here ends one version of the drama of his life—a drama which is singularly varied and eventful. In some of its phases it is surprisingly picturesque. If the vicissitudes of the hero are at times tinged with melancholy, it is only because this is necessary to the artistic effect of the whole, without which he will have lived and loved and suffered in vain.

---

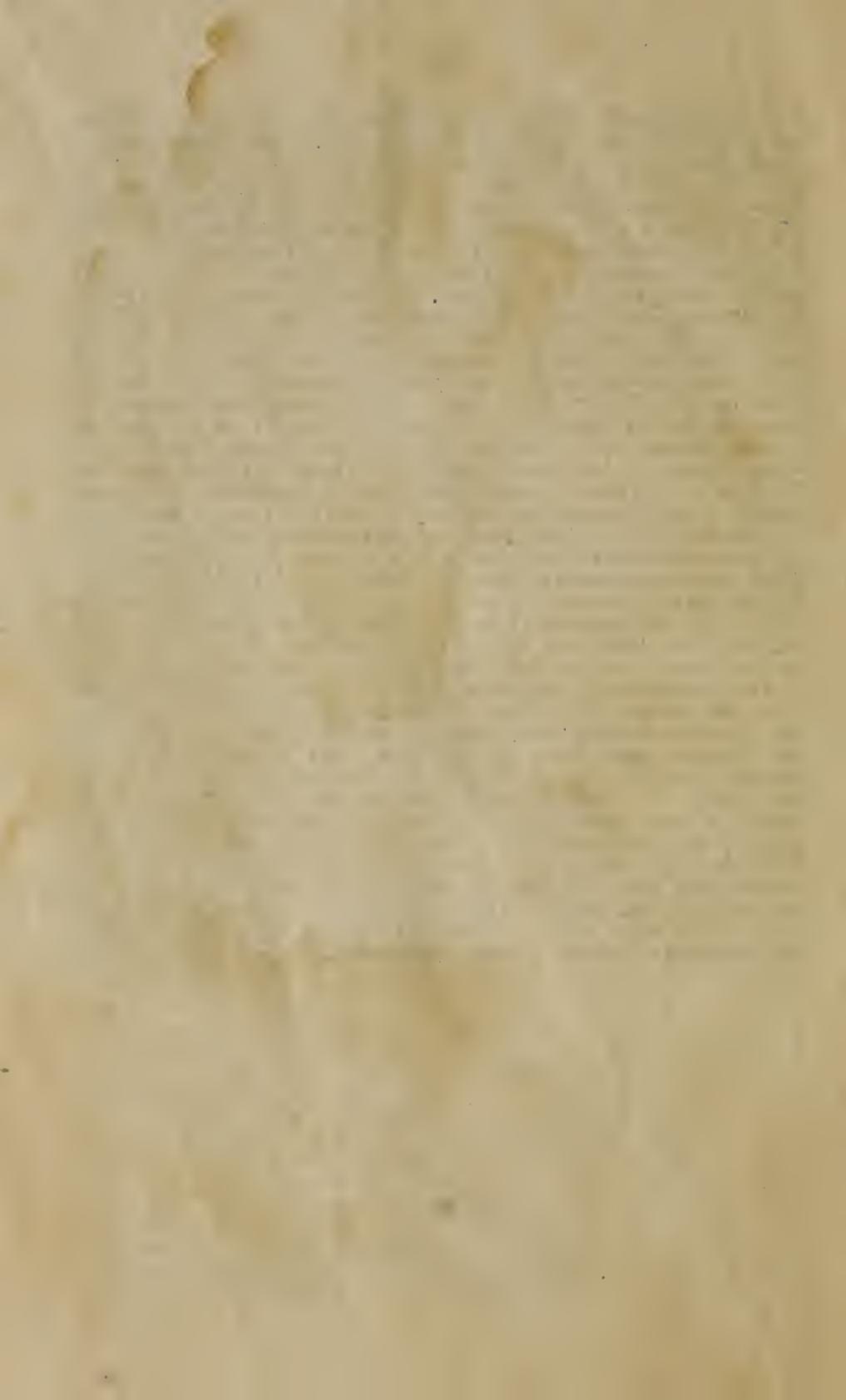
### CONCLUSION.

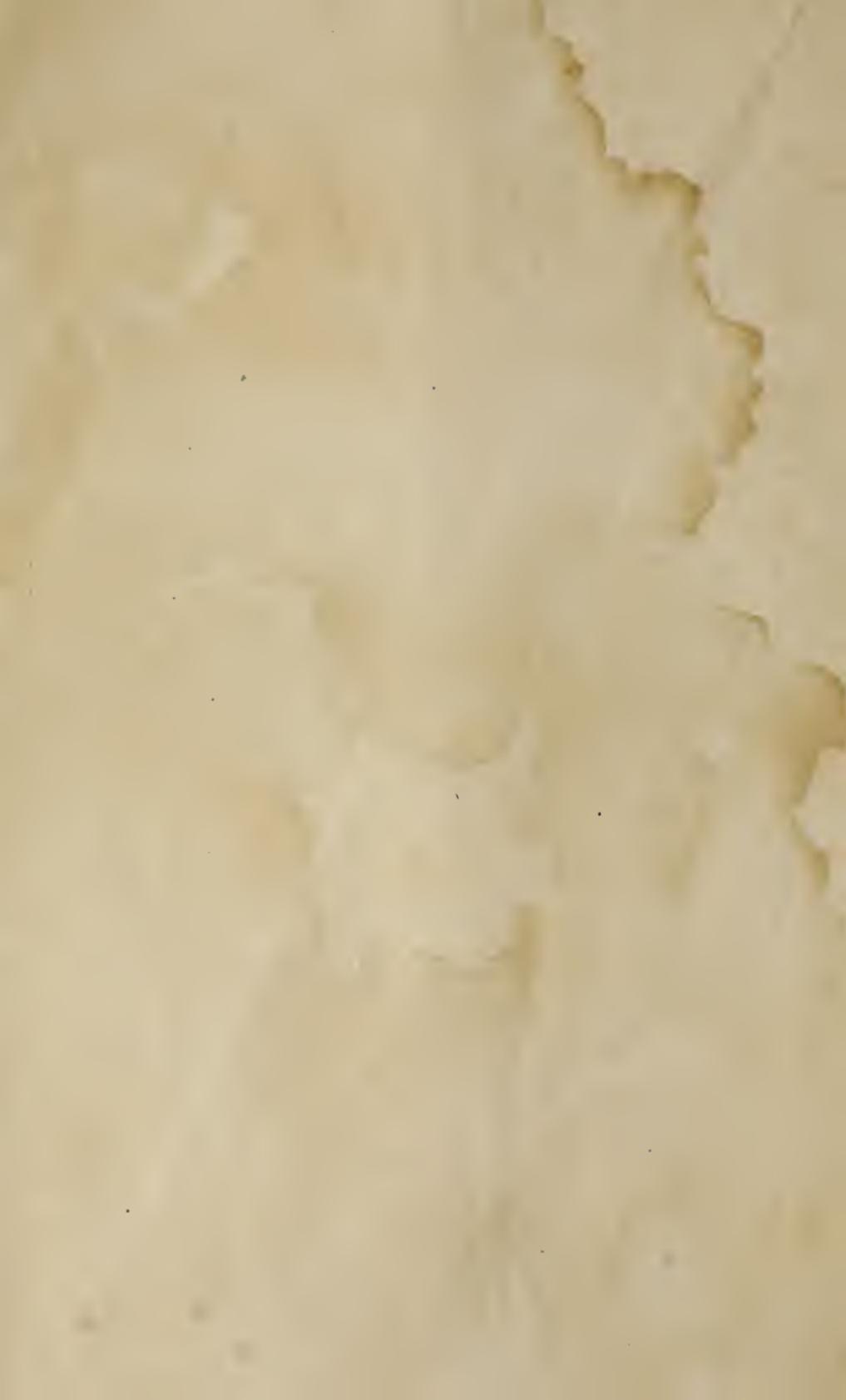
It is now proper, in conclusion, that we disclose our reasons for publishing this interesting correspondence of Walter M. Gibson regarding his connection with the Mormons, as well as some documents which throw light upon his transactions in Netherlands' India. Mr. Gibson is a public man. He is a member of the Legislature (until his successor is chosen). He is also the editor of a newspaper, etc., which has been active in criticising men and measures. As a Legislator he has not hesitated to fiercely attack the motives of men, and those who have the administration of public affairs in their hands know too well the vindictive energy with which he has pursued them. He has been especially forcible in investigating financial accounts, and the session of the last Legislature was protracted in order that he might have time to detect irregularities in the public accounts. He has assumed a lofty position. Casting stones as he has, he was and is bound to see that he does not live in a glass house. Moreover, he has assumed the championship of the Hawaiian race, and in doing so he has not hesitated to belittle the work of those who have done much if not all that has been done for the Hawaiian people. We have therefore the right, and it is a duty as well, to put forward such facts regarding his public life as shall enable people to justly estimate his character. In addition to what we have already published, we will refer to several recent acts of his public life, which will bring down to the latest date the material for his public biography. In the Legislature of 1878 he obtained an appropriation of \$1,500 for the publication of "Sanitary Instruction for the Hawaiian People." He thereupon wrote a small treatise on the subject, and drew in one sum the amount of \$1,500 in payment for it. We are willing to leave it to any competent judge whether one-fourth of that amount would not have secured a treatise equally valuable from any good medical practitioner in this city. No details of expenses were ever, we are informed, rendered to the government. In 1880, while still a Legislator, he secured a contract to supply the lepers on Molokai with sheep. It is well known that the Hawaiians do not like sheep meat. He not only forced this meat upon them, but got his pay in *advance*, before a sheep was delivered. If he can point to another instance of this kind,

we should like to know it. Of the newspaper contract wherein he obtained \$3,000 in return for pledging his loyalty, our readers are well acquainted and we will not enlarge on the matter further. A Legislator who covers himself with the paint of public devotion, and tricks himself out in the fine feathers of consecration to national interests, must expect to be dealt with severely, if he is caught descending from his high estate. He must expect to put the same cup to his own lips which he forces to the lips of others. Few men, indeed, can boast of spotless lives, and every man should hold in his hands the mantle of charity. But if one cast away the tender mercies, and take the sword, he must expect to perish by it also. For months the *Elele*, Mr. Gibson's newspaper, has been stirring up the natives to discontent with the whites. Some of the *Elele* articles we have published, and they exhibit a rancour, a distrust of the foreigner which has never before appeared in native literature. The general idea conveyed has been, and is, that the foreigners are not well disposed towards the natives, and that the natives ought to keep the political control in their hands. These statements are often supplemented by suggestions that Mr. Gibson is the true friend of the Hawaiian. In this we see an attempt to place the natives in antagonism with the foreigners. From the beginning till now the natives have been content to live side by side with the foreigner, trusting in all important matters to his superior skill, education and energy. The Kamehamehas and the high chiefs made constant acknowledgment of this. They made no attempt to run a dividing line between the two races. The opinions of Mr. Gibson, as expressed in the *Advertiser* and the *Elele*, go far to prove that he is attempting to put the races in antagonism; to create a suspicion against the foreigner; to stir them up to do that which without intending it, may be vastly injurious to foreign interests. No one for a moment doubts that if the Hawaiians had been left to themselves, "Consular Jurisdiction" would have existed here, and the independence of the kingdom would have been sadly impaired. That some of the natives should feel restless at the natural domination of the whites in energy, skill, and education, is not surprising. That a white should aggravate this feeling and seek to disturb the harmony which has hitherto existed between the races, is a matter to be regretted. Mr. Gibson has placed himself out of sympathy with those who have some right to call themselves the real friends of the natives. He is doing no idle work, but that which leads, though he may not see it, to serious consequences. He may not be striving for disturbance or revolution, but we believe the result of his work will be that.

The foreigners are few as compared with the natives, but they have felt in the years gone by a perfect security for life and property. Though in a minority in political strength, they have felt no uneasiness, and have not cast about for protection. But events that have happened within the last two years admonish them that their security may be in jeopardy; that the natives may vote away the money of the foreigner, and may, indeed, ruin him; that an antagonism of races may put his life in danger. We believe that Mr. Gibson's efforts are towards changing the old order and substituting a new and dangerous order of things. Men are beginning to ask, what comes next? If the natives are about to assume under the leadership of Mr. Gibson, or any one else, the political control of this kingdom, the foreigners here, under the pressure of necessity, must look about for protection, wherever it may be obtained. There are more ways than one by which it may be got. But they prefer the old order of things, and will cry out and secure this protection only when forced to it.

In this foreigners of all races are in unison. We know that many men here are apprehensive of the future. The sky is not bright, and the clouds hang low. The Reciprocity treaty is in extreme danger. The government is weak, simply because in a medley of races, with our political institutions, it cannot be strong. Mr. Gibson's teachings, we believe, are tending to a crisis in our affairs, and we are compelled to put him before the community as he is and has been. We know that those who are in favor of annexation are opposed to us in this matter. They believe that our calling a halt in Mr. Gibson's career, will postpone a crisis which they desire. They believe that an antagonism of races, a claim to political control by the natives, will force annexation. They believe that the sooner disturbances arise the more quickly will the foreigners cry for that or any other outside interference, which will guarantee safety to life and property. But this we do not desire. We believe in the independence of these islands. At the same time we clearly see that if those who pay only a small amount of the taxes are to control and dispose of the money of those who pay the largest taxes, there will be a cry for foreign protection. We know of more than one conservative American, who has hitherto rejected the idea of American interference, but who now, under the constant strain of agitation by the native press, and the possible conflict it may bring on, turns towards the United States as a solution of the problem here. When men are disposed to favor the alienation of this kingdom, through fear of bad government, it is time for us to look at the situation seriously. The independence of this kingdom is dear to those whites who know no other fatherland, but that loyalty will give way to a more vigorous sentiment for political and financial safety, if the situation requires it. The man who urges the natives to a course which alarms the foreigners, is not the friend of the natives. Since the creation of this nation there has been no such scene in the Legislative council, as in that of 1878, when Mr. Gibson in angry debate, pointed to a crowd of excited Hawaiians behind the bar, and then shaking his fist at the whitemen in the Legislature yelled: "If you want disorder you can have it!" Then and there, men loyal to the crown and the land, believed that the law of the mob was coming at the hands of Mr. Gibson, and these, knowing the man they had to deal with, were prepared for any emergency. These are unpleasant scenes. The record of the man who has done these things, who has chosen this career, ought to be before all men, and we have put it before them. There ought to be and should be harmony here. That Mr. Gibson's teachings do not tend towards it, we fully believe, and so have written.







## TRUTH vs. FALSEHOOD.

*From the "Saturday Press," Feb. 11, 1882.*

Little or no effort has been made by Mr. W. M. Gibson to reply to our thorough *expose* of his public record from 1852 to the present time, where we have plainly indicated his character as one in which the public could have no confidence. He evidently believes by his sweeping charge that "it is a lie" the people are going to be satisfied that such an assertion is truth; and in his campaign document, referring to the Lanai statement of J. W. H. Kou, says "it is utterly false," etc, and farther, "let the parties who dig up this dead, lying story, publish their statement over their own names." It is possible that Mr. Gibson in making this barefaced denial thinks that no one can gainsay his "nay," and that proof of transactions twenty years ago is in the grave with the many, unfortunately duped individuals, but we possess original documents of the would-be gentleman himself in question, corroborative of the statements of his appointed Apostles and Elders who, though dead, yet speaketh. If some unfortunates died sixteen and twenty years since with a stain on their character, it is no honor to Mr. Gibson to state such, if a fact, after their faithful services to him, but it is done in the hope of breaking down our evidence, which, without further corroboration, stands unshaken; but for the benefit of those who may possibly be inclined to believe the brazen charge of falsehood against us, we give herewith a sworn statement of Mr. Charles Wing, where we will let the matter rest for the public's decision:

I have carefully read all the articles that have appeared in the SATURDAY PRESS under the heading "The Shepherd Saint of Lanai," referring to Mr. W. M. Gibson, and from my intimate knowledge of the matters there referred to in connection with his reputed effort to establish a Mormon Zion at Palawai, Lanai, and his subsequent excommunication from the church, as therein shown, I declare to be true, so help me God!

Honolulu, February 7th, 1882.

CHARLES WING.

HAWAIIAN ISLANDS, }  
Island of Oahu. } ss.

On this 8th day of February, A. D. 1882, personally appeared before me Charles Wing, to me known, and made oath that the foregoing affidavit by him subscribed is true.

[SEAL]

J. M. MONSARRAT,  
Notary Public.



## APPENDIX.

## GIBSON AND THE MORMONS.

**EDITOR SATURDAY PRESS.**—Permit me to offer a few items of correction to the voluminous article which is being published in the "*Saturday Press*," bearing the caption "The Shepherd Saint of Lanai," that the truth may be vindicated and that all wild projects and avarial ambition may collapse where they belong.

We do not deny the fact, that MR. Gibson was a member of the Church commonly called "Mormons," at the time he came as a missionary to these Islands in 1862; but we wish the public to understand that, although he was connected with the Church of Latter-Day Saints, he possessed no right or authority from said Church to commence such a scheme as he sought to carry out on Lanai; hence the Church should not be subject to any disrepute in the minds of the public through his acts, in his departure from all rule and discipline in the Church. No sooner was his acts known by the authorities of the Church in Utah, than a deputation was sent from there to investigate the matter, and their prompt action in excommunicating him from the Church, is conclusive evidence that the transfer to, and settlement in, these Islands of the people known as "Mormons," or "Latter-Day Saints" was never projected by the leaders of said Church; hence there could not have been any danger "in handing over the entire group to these peculiar, industrious and well organized people."

You say "the documents which we publish give the first really authentic account of the interior life, the true 'inwardness' of Mormonism in these Islands." Such is not the case, but they show, no doubt, "the true inwardness" of Gibsonism. The deception and dishonesty developed and brought to light on Lanai can bear no more relationship, prejudicially, to Mormonism, than the same acts, if committed by a member of any other denomination, would have upon that denomination of which he was a member.

There is an unpleasant remembrance of the whole Lanai matter that still remains in the minds of those who were the sufferers, so I am frequently told, and that is this: before this case was barred by the statutes of limitation, the Attorney-General was applied to for redress of grievances, but he staved the matter off in consequence of high prejudices which he entertained towards the Mormons and his favor towards the man who had been severed from said Church. A more recent effort was made to bring the case up when his successor came into office, but quite a number of the most important witnesses had died; hence discouragement brought on another failure.

There is a day of reckoning, when the crookedness of Lanai matters will be more completely brought to light than you have been able to do, although all must confess you have made a remarkable effort to accomplish it.

I remain, most respectfully,

H. H. CLUFF.

January 10th 1882.

[We cheerfully give place to the above, and trust that it will quiet the misapprehensions of any one in regard to the matter we have published. Gibsonism and not Mormonism is what we have been dealing with.—ED.]





